

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE UNITED.**

No. 6.

NOVEMBER, 1811.

VOL. IV.

AN ADDRESS

TO THE

CHRISTIAN PUBLIC, PREPARED AND PUBLISHED BY A COMMITTEE OF  
THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

IMMEDIATELY after their first organization in September of the last year, the American Board of Commissioners for Foreign Missions respectfully solicited the serious and liberal attention of the Christian public to the great object of their appointment. They are now happy in having it in their power to acknowledge, with gratitude to the Father of all good, that the solicitation was not in vain. Many have viewed the object with deep interest, and some have embraced the earliest opportunity of promoting it by their pious liberality. The name of the late Mrs. Norris in particular is endeared to thousands; and what she has done will be told for a memorial of her in distant lands, and in generations to come. Animated by the encouragement given them, and impelled by a regard to their high responsibility, the Commissioners have made an important advance in the prosecution of their design. At their late annual meeting they resolved to establish, as soon as practicable, a Christian mission in the East, and another in the West. In the East, their attention will first be directed to the Birman empire; and in the West, to the Caghnawaga tribe of Indians.

The Birman empire, which lies on the farther peninsula of India, between Hindoostan and China, comprises within its present limits the native country of the Birmahs, together with the ancient kingdoms of Arracan and Pegu, a considerable part of Siam, and several smaller territories, all which, though formerly subject to their own independent princes, are now reduced under the power of one Imperial chief. The population, according to the most probable estimate, amounts to not less than fifteen millions; and the people are considerably advanced in civilization. They are vigorous, intelligent, and tractable, and in many respects superior to the Hindoos; yet not less deeply immersed in the darkness and corruptions of Paganism. On the whole, it is believed, that scarcely any part of the world presents a more inviting or a more important field for Christian missionaries, than does the Birman empire.

This nation, it is true, is at a great distance from us; but is it not composed of our brethren, descended from the same common par-

ents, involved in the consequences of the same fatal apostasy from God, and inhabiting the same world, to every creature in which the Savior has directed that his Gospel should be preached? And by whom is this direction to be obeyed, in regard to them, if not by us? The Christians of Great Britain are, indeed, ardently engaged in the glorious work of evangelizing the nations; but in imparting the word of life to the hundreds of millions ready to perish in Asia and Africa, they need and they desire our help.

Though the field is distant, it is not unknown; and as reasonable calculations can be made with respect to success in this region, as we can ordinarily hope to make with respect to an untried object of this nature. Distance of place alters not the claims of the heathen, so long as the means of access to them are in our power. Christianity is equally a blessing to the inhabitants of the polar circle, and to those of the torrid zone. The salvation of the soul is all-important to the heathen natives of the Indian peninsulas, as well as to the Christian descendants of pious ancestors. Wherever the knowledge of Christ can be spread, *there* is the field for Christian exertions. A few years ago our countrymen sent a donation to the Baptist Missionaries in Bengal, to assist them in translating and printing the Bible. Though the place was distant, the remittance soon arrived, and was immediately appropriated to its destined object; and the natives of Hindoostan, to a greater extent than would have been otherwise practicable, are now reading the word of God in their own language, in consequence of this very donation. It is not too much to hope, that those pious persons who shall enable the Commissioners to establish a permanent mission in the East, will, in a few years, hear a good report from the scene of their liberality; that they will read of Christian schools, and Christian churches, casting a mild and salutary light through dark regions, and affording a happy presage of the latter-day glory.

But while the Commissioners view with deep interest the populous regions of the East, they are not unmindful of the Pagan tribes on our own continent. Among these, no tribe perhaps bids fairer to give the Gospel a favorable reception, and eventually an extensive spread, than the Caghnawagas in Lower Canada. Their situation is of easy access; they are well disposed towards the white people, and have great influence with their red brethren of other tribes. And a fact not to be disregarded among the indications of Providence, is, that a native of that tribe, a pious young man, whose heart burns with a desire to carry the Gospel to his countrymen, is now in a course of education, and gives promise of eminent usefulness.

Here, then, are presented two great fields for missionary labors; fields rich in hopeful prospects, and offering ample scope for Christian benevolence and exertion. Laborers are also ready to enter the fields, and impatiently wait for the means of conveyance and support. Can these means be withheld? Can the Christians of this favored land be willing, that, for the want of these means, millions



of their fellow-men should remain in darkness, and perish for lack of knowledge?

To be impressed with the importance of the Gospel to the character and condition of man, even in the present world, we need only glance at a comparative view of Pagan and Christian nations; we need only look, indeed, at the difference, as exhibited by the excellent Dr. Buchanan, between the Pagan natives at Benares and Juggernaut, and the Christian natives at Tranquebar and Cande-nad. The infinite importance of the Gospel to the character and condition of mankind with reference to the world to come, no sound believer in Divine revelation can doubt. The Gospel is the grand instrument, ordained by infinite wisdom "to turn men from darkness unto light, and from the power of Satan unto God." It is, in effect, the power of God unto salvation "to every one that believeth, to the Jew first, and also to the Greek."

How, then, is the Gospel to be imparted to men in the dark places of the earth, if not through the instrumentality of missions? Is not this the very way which the glorious Author of the Gospel has himself seen fit to appoint? Is it not the way, and the only way, in which any part of the world has ever been evangelized? What were the apostles and first preachers of the Gospel, by whom so many nations were converted, but Christian missionaries? Was it not by missions that the Gospel was made known, according to the commandment of the everlasting God, for the obedience of faith, to the nations in the west and north of Europe, in the sixth, the seventh, and the following centuries; and that our own remote ancestors were turned from their idols to serve the living God, and to transmit the knowledge of salvation to their posterity? Had it not been for missions, the British islands, in which so many immortal spirits have been sanctified by the truth and prepared for heaven, and in which so much Christian beneficence is now displayed; these very islands, from which we derive our origin, our language, our laws, and our religion, might have been still inhabited by savages worshipping in the groves of the Druids, or offering human sacrifices to their false gods.

In later times, Ziegenbalg and Swartz in the East, and Eliot and Brainerd in the West, have given illustrious examples of what might be done by patient and persevering zeal in missionary labors; and not only shall their memory long be blessed on earth, but their witness is in heaven, and their record on high.

By means of the single missionary establishment at Tranquebar, first commenced by Ziegenbalg about a century ago, and afterwards conducted by his worthy successors, particularly by the venerable Swartz, not less, it is estimated, than *eighty thousand* Pagans, "forsaking their idols and their vices, have been added to the Christian Church." If not so much can be said of the missions of Eliot and Brainerd, it is to be considered, that their labors were among a people scattered in the wilderness, and that men of a like spirit were not found to succeed them in their work, and prosecute their pious design. Still, however, there were precious fruits of their labors, which will remain for joy and praise, in the kingdom of the Re-

deemer, when this world shall be no more. The general history of such missions as have at any time been conducted on Christian principles, and with a real regard to the salvation of the heathen, affords abundant encouragement to proceed with vigor, in the same glorious cause.

But if so much has been done by a few men, and in ordinary times, what may we not expect from united and extensive exertions in the present extraordinary period of the world? For some time before the Messiah came a light to lighten the Gentiles and the glory of his people Israel, an expectation extensively prevailed, that a glorious luminary was about to arise, and an important change to commence. Prophecies to this effect were on record, and the providence of God strikingly indicated their approaching fulfilment. Something very similar to all this is manifest in the present age. If the Messiah was then the Desire of all nations, his millennial reign is no less so now. If the seventy prophetic weeks of Daniel were then drawing to a close, the 1260 mystical days of the same Jewish prophet, and of the Christian prophet John, are now hastening to their completion. If the providence of God strikingly indicated the approach of the glorious change then expected, not less strikingly do the unusual events, which now astonish the nations, indicate the approach of a change still more glorious, because more complete and universal. The Lord himself has arisen *to shake terribly the earth, and to plead his own cause with the nations.* But though *the DAR of vengeance is in his heart, the REAR of his redeemed is come.*

Prophecy, history, and the present state of the world, seem to unite in declaring, that the great pillars of the Papal and Mahomedan impostures are now tottering to their fall. The civilized world is in a state of awful convulsion and unparalleled distress. At the same time, Christians are awakened to a perception of their peculiar duties, and to correspondent labors and sacrifices. New facilities are afforded for the dispersion of the Scriptures in many languages, for the establishment of missions, and the general promulgation of the Gospel. The enormity of the heathen superstition, and the unutterable evils which march in its train, stand forth to view in all their hideous proportions. Now is the time for the followers of Christ to come forward boldly, and engage earnestly in the great work of enlightening and reforming mankind. Never was the glory of the Christian religion more clearly discernible; never was the futility of all other schemes more manifest; never were the encouragements to benevolent exertion greater, than at the present day. In the great conflict between truth and error, what Christian will refuse to take an active part? Satan has long deceived the nations, and held in ignorance and idolatry much the greater part of the human race. When his empire is assailed, and his throne begins to crumble under him, what friend of the Redeemer will refuse to come *to the help of the Lord, to the help of the Lord against the mighty.* Ultimate victory is secure, as it is promised by Him *who cannot lie, and in whose hands are the hearts of all men.* What Christian will not esteem it a privilege to be-



come instrumental, though in a humble degree, in accomplishing the glorious and beneficent purposes of Jehovah, by extending the influence of the Gospel?

It appears from what has been stated in this address, and would more fully appear from a sketch of missionary exertions made during the last century, and especially during the last twenty years, that a *great and effectual door* for the promulgation of the Gospel among the heathen is now opened to all Christian nations: but to no nation is it more inviting, than to the people of New England. The truth of this declaration will be easily manifest from the following considerations:

First: No nation ever experienced the blessings of the Christian religion more evidently, and uniformly, than the inhabitants of New England, from its first colonization till the present time, through nearly two centuries. Of all our social and civil enjoyments, scarcely one is worthy to be mentioned, which is not derived directly, or indirectly, from this holy religion; and all the enjoyments, which concern us as immortal beings, spring directly from this source. If we were deprived of all the civilization and liberty, all the present consolations and future hopes, which we receive from the Gospel, what should we have left? Where is the Christian who would not mourn day and night, were he told, that at some future time this favored land should sink into the superstition, corruption, and impiety of Paganism; that the Sabbath should become extinct, our churches moulder to ruin, no voice of supplication ascend to Jehovah, no children be dedicated in baptism to the triune God, and no memorial be observed of the Redeemer's sufferings, atonement, death, and resurrection; that, instead of the rational worship of Christian assemblies, future generations should behold some horrible idol receiving the adoration of deluded millions. Where is the person of common humanity, who would not lift up the voice of lamentation at the certain prospect of such an apostasy from the truth, and such a debasing fall into the cruelties and debaucheries, the sins and miseries of heathenism? If we should feel so intensely at the prospect of these evils befalling our own country, can we avoid being touched with compassion at the sight of many populous nations, which have been subjected for ages, and are still subjected, to the power of the most degrading idolatry? Are we not called upon in a peculiar manner to exert ourselves in dispelling this worse than Egyptian darkness?

Let us reflect for a moment, on the tendency of missionary exertions to promote religion among ourselves. The Rev. Mr. Grout, in his sermon before the Hampshire Missionary Society, observes, that "what seems to be peculiarly worthy of attention is the unusual effusion of God's Spirit in and near the places, where the missionary spirit has prevailed." "About nine years have elapsed," he adds, "since the establishment of this Society. In what other period of that length have we witnessed in this county so many instances of the refreshings of Divine grace?" The preacher then pertinently inquires, "Do not these things, like the pillar of the cloud and of the fire in the camp of Israel, betoken the Divine presence to have

attended the course of missionary labors?" We press this question upon the consciences of Christians, and ask them to decide, from their own observation and experience, whether this is not a just view of the subject. It is an unchangeable law in the Divine government, that *it is more blessed to give than to receive*, and that *he that watereth shall be also watered himself*. As we regard the salvation of our neighbors, our friends, our families, let us send the Gospel to the heathen.

Secondly: If all the circumstances of the case are considered, we are more able to take an active part in evangelizing the heathen, than any other people on the globe. With the exception of Great Britain, indeed, no nation but our own has the inclination, or the ability, to make great exertions in the prosecution of this design. Great Britain is engaged in a conflict for her existence with a power which threatens to subjugate the civilized world; yet, beside all the expenses of this unexampled conflict; beside the millions paid for the support of the parish poor, and the immense aggregate of the sums given in occasional charity; beside the vast annual expenses of charity schools, hospitals, and many other benevolent institutions; beside the support of the regular Clergy, both of the Establishment and among Dissenters; beside these and many other expenses, Great Britain spends *hundreds of thousands of dollars*, annually, in distributing the Bible, employing Missionaries, translating the Scriptures, and other extraordinary methods of dispensing the Gospel to mankind. Our public burdens are light compared with those of England; and there is among us wealth sufficient, abundantly sufficient, to employ all the instruments which will be offered to our hands. We are accustomed to hear many encomiums on the liberality of Christians in England; let it be remembered, that these very encomiums will condemn us, unless we go and do likewise.

Let it not be supposed, that the embarrassment of our public affairs, and the consequent derangement of private business, and loss of private property, are forgotten. With these things in full view, it may still be truly said, that wealth enough can be spared from among us for the vigorous prosecution of this transcendently important purpose.

Nor should it be omitted, that there is no need of withholding a single dollar from the numerous Missionary and Bible Societies, and other charitable institutions, which are already in operation in our country. Our Missionary Societies have been for a number of years incalculable blessings to the new settlements and destitute places of the United States; and though our Bible Societies have been but lately formed, their prospects of usefulness are most encouraging. May the means of all these benevolent institutions increase continually; and may the same beneficence, which patronizes them, be extended to satisfy the pressing calls of Foreign Missions.

The public will perceive, that a considerable sum of money is necessary before a mission to Asia can be commenced with any



prospect of success, and that money is the only thing which is still wanting. Need another word be said to ensure liberal and extensive donations?

JEDIDIAH MORSE,  
SAMUEL WORCESTER,  
JEREMIAH EVARTS,

*Committee appointed by the Board.*

N. B. *Donors are respectfully requested to designate, whether they wish their donations to make part of a permanent fund, the income of which will be appropriated to Foreign Missions; or whether they would prefer, that the whole sum given should be expended as soon as opportunity shall present. If no designation is made by donors, the disposition of the gift will be considered as left to the discretion of the Board.*

## RELIGIOUS COMMUNICATIONS.

### OBSERVATIONS ON UNBELIEF.

EVERY attentive reader of the Bible must have observed, that unbelief is represented, especially in the New Testament, as that radical and capital sin, against which the wrath of God is revealed from heaven. A primary object of the mission of the Holy Spirit, is to convince the world of sin, because they believe not on Christ.\* And when the Savior commissioned his Apostles to go and preach the Gospel to every creature, he solemnly declared, that the salvation or perdition of their hearers would follow, according to their belief or disbelief of the sacred message.† To have just views of the nature, causes, and criminality, of unbelief, must, therefore, be of vast importance to every one who hears or reads the Gospel.

What, then, is unbelief? In the most general signification of the term, it is the rejection of tes-

timony. In the *scriptural* sense, which is the present object of inquiry, it is the rejection of the testimony, which God hath given of his Son.‡ It may be justly observed, that the whole Bible is the testimony of God concerning his Son: his person, character, offices, works, and kingdom. These were prophetically and symbolically revealed in the Old Testament, and are more fully and distinctly unfolded in the New. This testimony men are required to believe, and their belief of it entitles them to that salvation which it reveals. To reject this testimony is unbelief.

But it is not the bare assent of the judgment to the truths of the Gospel, which entitles to eternal life. Men may believe that the Bible is the word of God, given by the inspiration of the Holy Spirit, as the only infallible rule of faith and practice;

\* John xvi, 9. † Mark xvi, 15, 16.

‡ 1 John v, 10.

that Jesus Christ is the self-existent God, as well as man; that pardon and justification are granted to penitent sinners through the merit of his blood and righteousness; and that there is no other name whereby any can be saved. They may assent to every distinguishing truth of the Gospel. Nay, they may not only give the doctrines of grace the assent of their judgment; but defend and recommend them with much zeal and ability, and even enjoy no small degree of satisfaction in their theory of religion; and yet live and die in unbelief. The truth of this remark is presumed to be evinced by many painful instances within the recollection of almost every man. Is it not evident, indeed, that there are persons not a few, who adopt an orthodox theory, and, at the same time, know themselves to be destitute of that vital religion which their theory requires as indispensable to salvation? *The Lord looketh on the heart.* Whatever men may profess, or imagine that they believe, of the word of God, they do not, in the language and sense of Scripture, believe it, unless it be approved and loved in their hearts. *He that believeth on the Son of God hath the witness in himself.* His faith sanctifies his affections and his life. It works by love, purifies the heart, and overcomes the world. The true believer, while he loves the Divine law and makes it the rule of his obedience, is habitually dead to it, so as to abandon the pride of self-righteousness, and make the righteousness of Christ his only refuge and hope. Dead to sin, he hates it for its exceeding sin-

fulness, and longs for complete deliverance from its power. Dead also to the world, he crucifies it with its ensnaring vanities and polluting lusts, trusts in God as his portion, and finds the word and spiritual service of God his daily delight.

That person, however he may view himself or be viewed by others, who has not experienced the sanctifying power of Divine grace in his heart and life, is an unbeliever. And he is a most *unreasonable* creature; because he rejects the highest evidence; because he is displeased with infinite holiness and excellence; and because he refuses the greatest personal good. If men do not *obey* the Gospel, they give a practical demonstration that they do not *believe* it.

Here is a man, whose heart is set upon acquiring a large estate. If he can attain to such a degree of wealth and honor, he will reach the summit of his wishes. Through wearisome days and nights, months and years, amid perplexity and danger, he pursues his darling object. No sacrifice is deemed too great, which he believes will accomplish his purpose. A person of immense fortune, in a distant part of the country, sends a messenger to this man, with a written instrument, assuring him, that if he would follow its directions it would infallibly raise him to greater wealth and honor than he had even thought of acquiring; assuring him, also, that his wishes could be obtained in no other way. The man takes the instrument, examines it in every part, and views it in every bearing. He also takes the counsel of many wise and learn-



ed men. It is legally drawn and well vouched. The man declares he is satisfied with the instrument, and believes every word it contains. But what does he do? Does he avail himself of the generous instrument and take the place to which he aspires? No: he folds it up, lays it away, and presses on in his old course after a fortune, just as if no such instrument had been put into his hands, or as if he considered it as a worthless forgery.

What shall we say of this man? Does he believe in the genuineness of the instrument? Does not his conduct rather evince, that he does not believe a syllable it contains? Did he really believe what he says he does, in a matter that so deeply concerns him; he would surely act accordingly. Now this is unbelief. This is like the conduct of unbelievers, in general, who hear and assent to the Gospel. Obedience is the test of faith. The man, who habitually disobeys the Gospel, whatever his pretensions may be, demonstrates that he is utterly void of true faith.

But it is often much easier to convince men, that they are unbelievers, than that they are exceedingly guilty for their unbelief. To convince them of sin because they believe not on Christ, is, indeed, a prerogative of the Holy Ghost. If they be guilty of theft, robbery, treason, or murder, they may be easily convinced of guilt, and their consciences may relent on an exposure of their crimes. People are hard to believe, that it can be so very criminal not to believe a sure testimony. Men, who excel in the wisdom of this

VOL. IV. *New Series.*

world, often make such observations as these: Our belief or disbelief of any proposition presented to our minds, is arbitrary; i. e. entirely above our control. If the evidence presented to our minds convince our judgment, we believe the proposition of necessity. If it do not convince our judgment, we disbelieve, and cannot help it. As much as to say, our belief or disbelief is, in no degree, determined by our inclinations, passions, or habits. Such maxims, it is obvious, are confuted by innumerable facts and universal experience; are hostile to the Scriptures, and fraught with the most absurd and mischievous consequences. Christ says, "He that believeth not is condemned already;" and "He that believeth not shall be damned." If the above maxims be admitted, these passages and almost numberless others of the same import, must be rejected as erroneous and unjust, and Christ must be charged with either ignorance or deceit.

Were such maxims true, it would undeniably follow, that a man is never criminal for his belief or unbelief; and therefore, that he ought never to be blamed or punished for *acting according* to his belief or unbelief. This is the very spirit of modern Infidelity; and the fashionable *liberality in religion*, as it is softly called, is precisely of the same nature. According to these systems, no man should be condemned for unbelief. So that God is either unjust in his denunciations against unbelievers, or the Bible, which contains them, is not his word.

Scripture, reason, history, observation, and experience, unite

to prove, that men believe or disbelieve, as they are influenced by their inclinations, passions, and habits. It is not for the want of abundant evidence, that the Gospel is so generally disbelieved. It is because impenitent men are lovers of their own selves, proud, ignorant, sensual. They will not embrace the Gospel, because its leading precept is, *Deny thyself*. If they receive the Lord Jesus as their Savior, they must give up their self-will, their self-righteousness, their selfish interests and pursuits, and be reduced to a state of cordial dependence on sovereign grace. Did not the Gospel require unreserved submission and humility, proud men would believe it. If it cherished their avarice, ambition, and selfishness, they would embrace it with all their hearts. One hundredth part of the evidence, which now attends it, would be abundantly sufficient to convince them of its truth. Nay, the strength of their own inclinations and passions, would produce more than half the conviction. How many things concerning religion do men believe totally without evidence, and even contrary to Scripture, reason, and fact, merely through the force of inclination! Mankind are naturally under the arbitrary government of sense. He who believes the Gospel, as it is entirely opposed to this government, must deny every inordinate gratification of sense. Men refuse the testimony of the Gospel, because the light of it exposes their corruptions. *Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov-*

ed. But if unbelievers love darkness and abide in it, because they cannot endure the light of Divine truth, how unfit are they for heaven, where there is no darkness in which to hide, and where the light of the knowledge of the glory of God in the face of Jesus Christ shines with unclouded lustre!

To show further the exceeding sinfulness of unbelief, I observe, it is a direct contradiction of Jehovah. It directs against him the daring charge of falsehood. *He that believeth not God hath made him a liar; because he believeth not the record, which God gave of his Son*. How criminal, then, is the sin of unbelief! It also robs God of his glory. It is the greatest contempt of all the Divine attributes; for in the redemption of sinners, through the atonement of Christ, as revealed in the Gospel, the attributes of God are most gloriously displayed.

Unbelief tramples on the authority of God, and defies his power and wrath, as supreme Lawgiver and Judge. It pours contempt upon the manifold wisdom of God, and spurns at all the love and mercy revealed in the Gospel. The sin of unbelief is committed against Christ. It sets at nought his atoning blood and justifying righteousness. Those who refuse him as their prophet, priest, and king, join with his enemies and crucifiers, and bring the guilt of his blood upon their heads. How ought we to bewail this great sin, and pray the Lord to deliver us from its dominion. Reader, thy character among men, thy fair professions, thy honest industry, thy strict attendance on



the externals of religion, and thy formal prayers, are of no avail, in thy concerns with God, whilst thou art destitute of that faith, which works by love and purifies the heart.

The gates of heaven will be barred against no man, on account of the number or the magnitude of his sins. Though they be as scarlet and red like crimson, if he embrace the Savior with penitent faith they will all be blotted out. But unbelief destroys the souls of men. If they are excluded from the realms of bliss, it is because they believe not in the Lord Jesus Christ. COGNATUS.

---

For the Panoplist.

#### THE POWER OF RELIGION.

THERE are many who seem to suppose, that the power of religion consists, exclusively, in strong emotions violently expressed. If a subject of the Christian hope is raised, by an impulse of feeling, above the restraints of youthful diffidence, so as to be able to send forth a torrent of alternate prayer and exhortation, he is thought by many to be in a wonderful frame, and to experience eminently the power of religion. If, in a meeting for social worship, many are moved to groan with a loud voice, and to show other signs of great agitation; and if, in this tempest of passion, some of those present, terrified by the commotion, or overcome by fatigue or hysterical affection should fall, and lie motionless on the floor; there are persons so deluded as to

deem all this to be pre-eminently *the power of religion*.

That true religion is an affection of the heart, and at times a strong affection, and full of consolation, no one, who has attentively read the Bible, can question. And that strong religious affections should agitate the body, is no more to be doubted, or wondered at, than that any other strong affections of the mind should produce the same effect. Those precious seasons of consolation when the love of Christ, which is unspeakable and passeth knowledge, is shed abroad in the heart, are doubtless correctly considered as specimens of the power of religion. But shall every violent emotion on the subject of religion, however excited and however expressed, be sanctified with the appellation of a *truly religious emotion*? Without examination, and without discrimination, and amid the most irregular exhibitions of passion, must religion acknowledge, as her genuine fruits, the offspring of ignorance, and animal affection, and enthusiasm, and phrensy?

By the power of religion I would understand the whole influence of Christianity upon the heart and life; not excluding peace and joy, but including all that Divine influence which humbles the soul, supports under afflictions, enables to surmount obstacles and encounter dangers in the path of duty, inspires self-denial, resists temptation, and animates the subject while performing, habitually, the duties of his station, both towards God and towards man. Our rebellion has carried us far from God and our duty, and the pow-

er of religion is displayed in bringing us back again.

Thus Noah was moved by the power of religion to build the ark amid the sneers of an ungodly world; and, whether his frames were painful or joyful, the great test of sincerity was, that the work went on. The Sacred History says, *Thus did Noah; according to all that God commanded him so did he.*

Abraham, also, in obedience to the Divine direction, stretched forth his hand to slay his son; for *being strong in faith, he staggered not through unbelief.*

Moses experienced the power of religion, when he refused to be called the son of Pharaoh's daughter, and preferred affliction with the people of God to the pleasures of sin.

Job, when in the midst of his sufferings he said, *Though he slay me yet will I trust in him,* was sustained by the power of religion.

When Daniel, in the face of death, opened his windows and prayed, he was raised above the fear of death by the power of religion.

When the disciples left all at the bidding of Christ, and followed him, they were moved to do so by the power of religion: And when Paul and Silas, in prison and in chains, prayed and sang praises to God at midnight, they felt the same Divine influence. The multitude who, in different ages of the Church, have been tortured, and mocked, and scourged, and imprisoned, and have even laid down their lives for the testimony of Jesus; these signally exhibited the power of religion.

But such are not the only cases, in which Christians are strong in faith, giving glory to God. The parent who stately offers to God in his family the sacrifice of prayer and praise, and brings up his children in the nurture and admonition of the Lord, exhibits the power of religion advantageously.

The Christian, who under great provocation governs his temper, and his tongue; who being slandered does not slander his enemy in return; who is reviled and does not revile again, abused and does not retaliate; who, when his charities are unthankfully received, still gives, when it is necessary, to the evil and unthankful: such a one feels and manifests more of the power of religion, than can ever be manifested by professions however loud, and emotions however violently expressed. But, especially, the man who loves the Lord Jesus Christ better than his own interest; who is willing to be convinced, that it is his duty to give money to beneficent purposes, when it really is so; whose heart is loose from the world, and whose hand is open to distribute, as the cause of Christ and the necessities of men require; this man feels a fervor of religion more pure, more salutary, more acceptable to God, than any periodical flame, suddenly raised and as suddenly expiring, and perhaps without producing in practice a solitary good effect.

Finally, the Christian, who, having run his race, can look at death with a smile, and enter the dark valley without fear; who is willing to live to glorify



God, and willing to leave friends and earthly possessions to be with Christ, feels, and though expiring triumphs in, *the power of religion.* L.

#### ADDRESS ON THE TRINITY.

*The following address on the subject of the Trinity was prepared by a Committee, chosen for that purpose, by the General Association of New Hampshire, at their last annual meeting. We have been requested to insert it in our pages, and very willingly comply with the request; recommending it, at the same time, to the diligent perusal of our readers.*

Ed. Pan.

#### AN ADDRESS TO THE CHURCHES IN CONNEXION WITH THE GEN- ERAL ASSOCIATION OF NEW HAMPSHIRE ON THE SUBJECT OF THE TRINITY.

*Brethren, beloved in the Lord,*

A SOLICITOUS concern for your welfare dictates the present address. We should be unfaithful not to improve every opportunity to promote your edification. Being assembled, by the good hand of our God upon us, "to obtain religious information relative to the state of our particular churches, and the general state of the Christian church in this country, and through the Christian world," we possess peculiar advantages to learn what may be conducive to your establishment in the faith, and to your abounding in the fruits of righteousness, which are, by Jesus Christ, to the glory and praise of God. We, therefore, feel under peculiar obligations to put you in remembrance of some things, which are suggested by the circumstances of the present day. And we have no doubt, dear brethren, but you will pay strict and prompt attention to

what is dictated by brotherly love and pastoral fidelity.

You cannot be insensible that the present is a time of abounding iniquity; and that when iniquity abounds, the love of many waxes cold. Too often, in such a time, the people of God neglect to watch and keep their garments; their fervor in religion gradually abates; they leave their first love, and become satisfied with the form, without the power, of godliness. Against an evil so dishonorable to God, so reproachful to religion, and so wounding to our own souls, we should strive with all our might.

While, in compliance with apostolic direction, we *earnestly contend for the faith, which was once delivered unto the saints*, we should carefully avoid those disputings, which alienate from each other the affections of good men, and strengthen prejudices and opposition to the truth. In meekness, we should instruct those who oppose themselves; and our holy, and heavenly lives should express the excellence of the doctrines, which we receive and hold fast as eternal truth.

When errors, or *damnable heresies*, are disseminated, we should see that our hearts are established with grace, so that we are not *tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.* The apostle has assured us, that there must be heresies, that they which are approved may be made manifest. A time of heresy is a time of trial. By heresies, unsound professors are often detected. If no heresy were advanced, their hatred to the truth might not so

readily be discovered. But when false doctrines are disseminated and come to their knowledge, they gladly embrace the opportunity to free themselves from the belief of those truths, which they inwardly dislike. And every one who enlists in the cause of error, will naturally seek the countenance and support of others. He will strive to render his favorite opinions as popular as possible. His success will make him more confident, that these opinions are correct. Some may advance, and others may embrace, heretical sentiments, because they are fond of *new things*, or of distinguishing themselves by *novel opinions*. While these things are in operation, those who receive the truth in the love of it, will be tried: they will be quickened in prayer, and in searching the Scriptures; they will perceive more clearly the connexion and harmony of the great system of revealed truth; their knowledge will be increased; partial deviations from the standard will be corrected; their faith will be more confirmed; and their steadfastness be more manifest.

The limits of this address will not allow us to enumerate the errors, to which you are exposed. Nor is it so needful for us to attempt this enumeration, as to urge upon you the vast importance of a decided and cordial attachment to the truth, as it is in Jesus. While you firmly adhere to that form of doctrine, which has been delivered you, you will be effectually secured, by Divine grace, against the influence of those, who would draw you into the devious paths of error.

There is one doctrine, dear brethren, to which we would, at this time, affectionately invite your humble and prayerful attention. It is a doctrine, which lies at the foundation of your profession, your practice, and your hopes, as believers; a doctrine, which stamps the Gospel, with its highest excellence; for it gives the most exalted view of the boundless perfection and all-sufficiency of God; a doctrine, which the marvellous work of redemption peculiarly illustrates. This is the doctrine of the TRINITY.

Into this doctrine, you have been expressly initiated by your baptism. For you have been baptized *into the name of the Father, and of the Son, and of the Holy Ghost*. Here is a Trinity in Unity. You have not been baptized into the *names* of distinct and separate Beings or Subsistences: but you have been baptized into the *name* of the Father, and of the Son, and of the Holy Ghost, implying that these three are one. Hence the doctrine of three Persons in one God, belongs to the very essence of your baptism. And we conceive that you can no more renounce this doctrine, than you can renounce your baptism, and consequently your Christian profession. You have also dedicated yourselves to the Father, to the Son, and to the Holy Ghost: and this three-one God, you have expressly and solemnly taken as your covenant God. Hence your own covenant engagements bind you to the belief of the doctrine of the Trinity. How then can you renounce this doctrine, without renouncing these engagements?



But your daily practice, as believers, is as deeply involved in this doctrine, as your profession. You solemnly recognize this doctrine, when you piously attend the administration of baptism; and especially when you dedicate your children in this ordinance. In every such transaction, you declare, either implicitly, or explicitly, your belief of three Persons in one God, who are *the same in substance, equal in power and glory*. Hence, the form of baptism must be changed, or you must turn away from the administration of it, before you can consistently deny the doctrine of the Trinity. In every act of acceptable prayer, you approach the Father, through the Son, and by the Holy Ghost.\* And the love of the Father, the grace of the Son, and the communion of the Holy Ghost,† you devoutly implore; and especially whenever the apostolic benediction is pronounced. You are required to honor the Father for his boundless love and grace:‡ to honor the Son as the only medium, through which you are to

\*Ephes. ii, 18. Through him, we both have access, by one Spirit, unto the Father. John xiv, 6. I am the way, and the truth, and the life: no man cometh unto the Father but by me. See also Rom. i, 8. Ephes. vi, 18. Praying always with all prayer and supplication in the Spirit. Jude, verse 20. Praying in the Holy Ghost. See also Rom. viii, 15, 26, 27.

†2 Cor. xiii, 14. Compare this with the ancient benediction, Numb. vi, 24—26.

‡Jer. xxxi, 3. I have loved thee with an everlasting love. John iii, 16. God so loved the world that he gave his only begotten Son. 2 Cor. ix, 15. Thanks be unto God for his unspeakable gift. Ephes. i, 3. Blessed be the God and Father of our

look for every favor:§ and to honor the Holy Ghost as the Comforter, the immediate Giver of all the grace and consolation, which you receive.|| Hence your thanks are continually due to the Father, to the Son, and to the Holy Ghost.¶ This God in three Persons, you have chosen as your everlasting Portion.††

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. See also Ephes. ii, 4; and iii, 16; and 1 Pet. i, 3.

§ Gal. vi, 18. The grace of our Lord Jesus Christ be with your spirit. John i, 16. And of his fulness have all we received, and grace for grace. Col. ii, 9. For in him dwelleth all the fulness of the Godhead bodily. Acts iv, 12. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved. John xvi, 23. Whatsoever ye shall ask the Father in my name, he will give it you. Rom. v, 1. Being justified by faith, we have peace with God through our Lord Jesus Christ.

||John xiv, 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth. He dwelleth with you and shall be in you. Rom. v, 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. xv, 13. Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. 16. That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. See also John vii, 37—39.

¶John iii, 27. Titus iii, 4—6. Rev. i, 4, 5.

†† Lam. iii, 24. The LORD is my portion, saith my soul. Psalm lxxiii, 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. 2 John verse 9. He that abideth in the doctrine of

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus;\* being strengthened with might by his Spirit in the inner man;† that God in all things may be glorified through Jesus Christ; to whom be praise and dominion, for ever and ever.‡ Hence it is one God in three Persons, whom you are constantly to believe and trust, to love and serve, to worship and praise. With each person in the Trinity, you have constant and equal concern. You need fellowship with the Son, as much as with the Father;§ and you no less need the fellowship of the Holy Ghost.|| Whosoever denieth the Son, the same hath not the

Christ, he hath both the Father and the Son. 1 Cor. vi, 19. Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God.

\*Col. iii, 17. †Ephes. iii, 16.

‡1 Pet. iv, 11.

§1 John i, 3. Truly our fellowship is with the Father, and with his Son Jesus Christ. John xiv, 1. Ye believe in God; believe also in me. 21. He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him. 23. And my Father will love him, and we will come unto him and make our abode with him. But see John viii, 24; and xv, 6, 23.

||The original word is the same, which is translated communion in 2 Cor. xiii, 14, and fellowship in 1 John i, 3. Jude, verse 19. There be they who separate themselves, sensual, having not the Spirit. John xiv, 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. 1 John ii, 20. But ye have an unction from the Holy One, and ye know all things. See also verses 2, 7; 2 Cor. i, 21, 22; Rom. viii, 9, 14; Ephes. i, 13, 14; and iv, 30.

Father.\* He that hath the Son, hath life; and he that hath not the Son of God, hath not life.† And hereby we know that he (the Son) abideth in us, by the Spirit, which he hath given us.‡ Now if any man have not the Spirit of Christ, he is none of his.§ What then would be the consequence of renouncing this fundamental doctrine of one God in three Persons? Would it not essentially alter the object of supreme love and honor, obedience and praise? Would not a very different God be worshipped from the God revealed in the Scriptures? How striking must be the difference between worshipping one God in three Persons, and worshipping God in one person only?

But, dear brethren, what would become of the great foundation of your hope, if the doctrine of the Trinity be exploded? Does not your salvation jointly depend on the Father, on the Son, and on the Holy Ghost? For all, who are saved, are chosen by the Father;|| chosen in Christ from before the foundation of the world;¶ and chosen through sanctification of the Spirit.\*\* The Father hath given them to Christ;†† Christ hath laid down his life for them;‡‡

\* 1 John ii, 23. †1 John v, 12.

‡1 John iii, 24. §Rom. viii. 9.

||Rom. viii, 23—30; John x, 26—29.

¶Ephes. i, 3, 4. \*\*2 Thes. ii, 13.

††John vi, 37. All that the Father giveth me, shall come to me. See also verse 39; and chap. xvii, 2, 24.

‡‡John x, 15. I lay down my life for the sheep. verse 16. And other sheep I have, which are not of this fold. Isa. liii, 6. All we like sheep have gone astray; and the Lord hath laid on him, the iniquity of us all.



and the Holy Ghost quickens them, by grace, when they are dead in sin, and he will abide in them for ever, as his temple.\* They are *elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.\*\** Here is the foundation of your hope. But this foundation would be destroyed, if this doctrine be renounced. As a pious writer observes, "Take away the doctrine of the *Trinity*, and you sap the foundation of all that I have, as a believer, and all that I hope for, as an heir of salvation."† Let this be done, and you would have no *Divine Redeemer*, nor *Divine Sanctifier*. For Jesus Christ would be degraded to a mere creature; and the personality of the Holy Ghost would be destroyed. Where then could you look for an infinite atonement for sin; or for One, whose office it is to renew the heart, and dwell with you for ever? Or how could you believe the words of Christ, that *where two or three are gathered together in my name, there am I, in the midst of them.*‡

\*Ezek. xxxvi, 27, I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. John vi, 63, It is the Spirit that quickeneth. Ephes. ii, 1, And you hath he quickened who were dead in trespasses and sins. 1 Cor. iii, 16, Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. See also Ephes. ii, 21, 22.

\*\*1 Pet. i, 2. See also Titus, iii, 4-6.

†Rev. Thomas Bradbury, in his sermons on Baptism, lately republished in New York.

‡Matt. xviii, 20. Can any person seriously think that a mere creature; or one who has no more than a de-

Or how could you expect that the Holy Ghost should glorify Christ by receiving of his, and showing it unto you?§ But, beloved, we are persuaded better things of you, than that ye should renounce the broad foundation of the Gospel. We have confidence in you, through the Lord, that ye will be none otherwise minded: and we pray that we may never be ashamed of this our confidence.

The doctrine of the Trinity is the glory of the Gospel. It distinguishes the Christian system from every false scheme of religion. It is this doctrine, especially, which exalts the Gospel, as it respects God, above the Alcoran of Mahomed. It is a believing view of the glorious Trinity, which most fully satisfies every informed and humble mind, that the salvation, which the Scriptures reveal, is complete, and fully adequate to all the wants of sinful men. Here you behold the boundless love of the Father;† the grace of JEHOVAH Jesus;‡ the infinite extent of his atonement;§§ that in Jehovah our righteousness, you have righteousness and strength;|| and

pendent, finite existence, can be daily present in this manner, with the saints, throughout the earth? Or that a mere creature can, without horrid impiety, adopt the appropriate language of Jehovah? Compare Matt. xxviii, 20; and Acts xviii, 10, with Exod. iii, 12; Josh. i, 5, 9; Isai. xli, 10; and xliii, 2; Jer. i, 19.

§ John xvi, 14, 15.

†1 John iv, 8-10; Rom. v, 8; Ephes. ii, 4.

‡2 Cor. xii, 9; Matt. xi, 28, compared with Is. xlv, 22; Zech. ii, 10, 11.

§§Phil. ii, 6-8; 1 John i, 7; and ii, 2.

||Jer. xxiii, 6; 1 Cor. i, 30; Phil. iii, 8, 9; Isai. xlv, 24, 25.

that the Lord the Spirit is the Author of the new creation, the infinite Source of holiness to the whole redeemed world.\* What illustrious views are here given of the boundless perfection and all-sufficiency of God?

"Glory to God, the Trinity,  
Whose name has mysteries unknown;  
In Essence One, in Person Three,  
A social nature, yet alone."

WATTS.

How exalted is the privilege of believers. Their fellowship is with the Father, and with his Son Jesus Christ; and they enjoy also the fellowship of the Holy Ghost. Their union and blessedness will for ever form a very bright manifestation of the glory of the Trinity. What glory does all this reflect on the Gospel? But expunge this doctrine from the sacred pages, and what a blank would appear? Upon how great a part of the Bible, we should be constrained to write, *ICHABOD, The glory is departed!*

The doctrine of the Trinity is peculiarly illustrated by the work of redemption. It would be easy to shew that this work exceeds, in magnitude and glory, all the Divine works, of which we have knowledge. This work peculiarly glorifies God, by making known, so clearly, the three Persons in the Godhead. By this work, you are plainly taught

\* 2 Cor. iii, 17, 18; 2 Thes. iii, 5. See *Guyse* on this last text. Isai. xlv, 3; Gal. v, 22, 23. John iv, 14, compared with chap. vii, 38, 39; Rev. xxii, 1, compared with John xv, 26. On account of the rich abundance of his gifts and graces, the Holy Ghost is called, in metaphorical language, the seven Spirits of God. Rev. i, 4; and iii, 1; and iv, 5; and v, 6.

that *there are three, that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.\** Intimations are given, in the history of creation, of a plurality of persons in the Godhead. But in the glorious work of redeeming love, you behold the Trinity most fully manifested.

"Glory to God, that reigns above,  
Th' eternal Three in One;  
Who by the wonders of his love,  
Has made his nature known."

WATTS.

You will readily acknowledge, dear brethren, in view of what we have suggested, that the doctrine of the Trinity is not a doctrine of mere speculation, but of great practical use. To the humble believer, it is all in all. It is interwoven with every important doctrine, and promise, and precept of the Gospel. "Like the key stone of an arch," it is "essential to the support" of the whole system of evangelical truth, and "of evangelical piety." How then can the believer live without it? It is his life. What is the Gospel without it, but a dead letter?† Take from the believer this doctrine, and you take away his GOD, his SAVIOR, his COMFORTER!

We freely acknowledge, and we wish it ever to be remembered, that this doctrine is incomprehensible: but we feel confident that it is no more so, than the eternal, self existence of God; and we conceive that men may as well deny that God is self-existent and from everlasting, as deny that he exists, from eternity, in three Persons, the

\* 1 John v, 7.

† 2 Cor. iii, 6—8; Gal. iii, 2, 5, 14.



Father, the Word, and the Holy Ghost. Let no man therefore shake your faith in this doctrine by saying, it is too mysterious to be believed. He that will believe no mystery, must be a universal skeptic. For what doctrine of the Bible, or even of natural religion, is void of mystery? What a mystery is man? Who can comprehend the union of his soul and body; or how his spirit acts on matter, so that a thought or an exercise of his mind should produce instant motion of his body? But will any deny these things, because they cannot comprehend them? While these things are beyond our comprehension, we may easily acquire all the knowledge of them, which is necessary for the purposes of life. So *while we cannot comprehend a Trinity in Unity, we may obtain all the knowledge of the subject, which is needful for the purposes of piety and our eternal salvation.* Hence we should carefully distinguish between what is revealed, and what is secret, concerning the Trinity. This distinction is very important, and should be strictly observed in attending to every doctrine of the Bible. Be content with knowing what is revealed; and leave secret things with God. *The secret things belong unto the Lord our God; but those things which are revealed, belong unto us, and to our children for ever.* Beware of prying into those things, which God has not revealed. "A man may indulge himself in the humor of a *querist*, until he grows an *apostate*." Search the Scriptures, to know what God has revealed: but do it, with humility, reverence, and prayer. Check a vain curiosi-

ty. Never indulge "a conceit of some capacity in yourselves to make *greater discoveries* in the Divine nature. This boldness makes us venture, where humility would make us tremble, to unravel mysteries, and arraign the things of *faith* at the bar of *reason*."\* Nor indulge "a fancy that you have found the great secret of knowledge; that which so many ages have sought in vain. This is the snare of the devil." Hence we should always be clothed with humility, and not be wise in our own conceit.

But while we are unable to comprehend the mode of the Divine existence, we may obviate objections, by saying, that God is not three in the same respect, in which he is one. He is three in one respect, but one in another. He is three in person, but one in essence. This "is indeed a *mystery*; but no man hath yet shewn, that it involves in it a *real contradiction*." We as strongly maintain, as our opponents, that, as to essence, there is but one God. But, at the same time, we as fully believe that this God so exists, that the Father is God, the Word is God, and the Holy Ghost is God. This our belief rests entirely on the word of Him, who is most intimately acquainted with his own nature, and *cannot lie*. Our belief has an unshaken foundation in the Divine form of baptism.† "By this form, we learn

\* "We ought not to attempt to draw down or submit the mysteries of God to our reason; but on the contrary, to raise and advance our reason to the Divine truth." BACON. See Acts xvii, 18, 32; Rom. i, 22; 1 Cor. i, 19—23. Col. ii, 8; 1 Tim. vi, 20, 21.

† Matt, xxviii, 19.

that the Lord is *one* and his *name* one in all the earth. We are baptized into no more than a single name. It is also plainly said, that there are *three*; neither more nor fewer, that are known by this name, and adored in this ordinance. These three, by their personal titles of Father, Son, and Holy Ghost, are personally *distinct*. They are not spoken of as attributes, powers, or properties; and yet they are *equal* in the revelation made *to us*, and in the surrender made *by us*." Hence, "he that is baptized, professes himself, in that very solemnity, to be a *Trinitarian*. If he does not take the words in their natural sense, and as all other people do, he trifles both with God and man."\* But further, personal pronouns,† and personal properties;‡ Divine

names;\* Divine perfections;‡

me unto the nations, which spoiled you. And ye shall know that the LORD of hosts hath sent me. Sing and rejoice, O daughter of Zion; for, Lo, I come, and I will dwell in the midst of thee, saith the LORD. And thou shalt know that the LORD of hosts hath sent me unto thee. Isa. xlviii, 16. Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and his Spirit hath sent me. John xvii, 18. As thou hast sent me into the world, even so have I also sent them into the world. Acts xiii, 4. So they, being sent forth by the Holy Ghost, departed. Chap. xx, 28. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. Jer. xvii, 10. I the LORD search the heart. Rev. ii, 23. And all the Churches shall know that I am he which searcheth the reins and hearts. 1 Cor. ii, 10. The Spirit searcheth all things, yea, the deep things of God. Acts xiii, 2. The Holy Ghost said. Heb. iii, 7. As the Holy Ghost saith, To day if ye will hear his voice. Acts xvi, 6, 7. Were forbidden of the Holy Ghost to preach the word in Asia. The Spirit suffered them not. John xvi, 14. He shall glorify me; for he shall receive of mine, and shall shew it unto you.

\*The Word calls himself the LORD, (*Jehovah*) of hosts, and the LORD, (*Jehovah*) in the passage quoted above from Zech. ii.—Jer. xxiii, 6. And this is the name, whereby he shall be called, The LORD, (*Jehovah*) our righteousness. See also chap. xxxiii, 16; which ought to have been rendered, *And this is he who shall call her*, or, *He who shall call her*, is, *Jehovah our righteousness*. "The word *call*, in this place, does not refer either to the name of the Messiah, or of Jerusalem; but to his work of calling her to a participation of new covenant blessings." JAMIESON'S Vindication of the Doctrine of Scripture, vol. i, pp. 65, 204. BROWN'S Dict. of the Bible, on the word *Jehovah*; and SCOTT'S Commentary. Compare

\*BRADBURY.

‡John x, 38. That ye may know and believe that the Father is in me, and I in him. Chap. xiv, 10. The Father, that dwelleth in me, he doeth the works; verses 16, 26. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. xv, 26. He shall testify of me. Chap. xvi, 13. When he, the Spirit of truth, is come, he will guide you into all truth. Acts xiii, 2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

‡John v, 21. For as the Father raiseth up the dead, and quickeneth them; even so the Son, quickeneth whom he will. 1 Cor. xii, 11. But all these worketh that one and the self same Spirit, dividing to every man severally as he will. Zech. ii, 8—11. For thus saith the LORD of hosts, After the glory hath he sent



Divine works; ‡ and Divine hon- ors, § are expressly ascribed to

Isa. xlv, 22, with Matt. xi, 28; and Isa. xlv, 24, 25, with 1 Cor. i, 30, 31; and Phil. iii, 8, 9. John i, 1. In the beginning was the Word, and the Word was with God, and the Word was God. Chap. xx, 28. Thomas answered and said unto him, My Lord, and my God. 1 John v, 20. This is the true God, and eternal life. Heb i, 8. But unto the Son, he saith, Thy throne, O God, is for ever and ever. Rev. i, 17. I am the first and the last: compared with Isa. xlviii, 12. Isa. ix, 6. His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Matt. i, 2, 3. Emmanuel, God with us. 1 Tim. iii, 16. God was manifest in the flesh. Compare Isa. vi, 1—3 with John xii, 40, 41.

The Holy Ghost is expressly called God in Acts v, 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not, lied unto men but unto God. He is also called Jehovah, Isa. vi, 8—10, compared with Acts xxviii, 25—27. Compare also John i, 13, with chap. iii, 5, 6, 8.

‡Eternity is ascribed to Christ in Isa. ix, 6; Heb. i, 10—12; and xiii, 8; 1 John i, 2; Rev. i, 8; 11, 17; and ii, 8; and xxii, 13. Omnipresence is ascribed to him in Matt. xviii, 20; and xxviii, 20. Ephes. i, 23; Col. i, 17; Heb. i, 3. To Christ is ascribed all power, in Matt. xxviii, 18; Rev. i, 8; Phil. iii, 21. To him is ascribed omniscience, in Col. ii, 3; John xxi, 17; Rev. ii, 23, compared with 1 Kings viii, 39; and Jer. xvii, 10. He is called the only wise God, in Jude, verses 24, 25. Christ is the Angel of the LORD, or as it might be read, The ANGEL JEHOVAH, who appeared to Moses, Exod. iii, 2—17; and afterwards proclaimed his name and perfections, Exod. xxxiv, 6, 7. Compare Gen. xlviii, 15, 16; Jud. ii, 1—5, with John i, 11; Mal. iii, 1; Zech. ii, 8—11. Eternity is ascribed to the Holy Ghost, in Heb. ix, 14; omnipresence, in Psalm cxxxix, 7; omnipotence, in Mic. ii, 7. See also Luke i, 35; Rom. xv, 13, 19; 1 Cor. xii, 8—11; Ezek. xxxvi, 27. Omniscience

is ascribed to him in 1 Cor. ii, 10; and Isa. xl, 13, 14; and *prescience* in Acts i, 16. And he is called the good Spirit, the holy Spirit, the Spirit of grace and of glory; Neh. ix, 20; Psalm cxliii, 10; and li, 11; Heb. x, 29, 1 Pet. iv, 14.

‡To Christ is ascribed the creation of all things in John i, 3. All things were made by him; and without him was not any thing made, that was made. Col. i, 16; and Isa. xlv, 24. And also the preservation of all things; Col. i, 17; and Heb. i, 3. Of raising the dead likewise, John v, 21, 25, 28, 29. He is equal with the Father, in all Divine works, John v, 17—19.

To the Holy Ghost is also ascribed the work of creation in Gen. i, 2; Job xxxiii, 4; and Psalm civ, 30. To him is ascribed miraculous works, in Matt. xii, 28; Rom. xv, 19; and Heb. ii, 4. And also the work of conversion and sanctification, in Ezek. xxxvi, 27; John iii, 5, 6; Titus iii, 5; 2 Thes. ii, 13; and 1 Pet. i, 2. Compare also Ephes. i, 18—20; and iii, 16.

§John v, 23. That all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father, which hath sent him. Matt. xxviii, 9. And they—worshipped him. Acts i, 24. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; Acts vii, 59. Lord Jesus, receive my Spirit. Heb. i, 6. And let all the angels of God worship him. See Rev. v, 8—13. Compare Isa. ii, 11, 17, with Acts x, 25, 26; and xiv, 13—18; Rev. xix, 10; and xxii, 8, 9. Compare also Isa. xlv, 22, 23, with Rom. xiv, 10—12, Phil. ii, 9—11. He is equally worshipped with the Father, in baptism, Matt. xxviii, 19, in the apostolic benediction, 2 Cor. xiii, 14; and in the apostolic salutations, Rom. i, 7; and xvi, 20, 24; 1 Cor. i, 3, and xvi, 23, 2 Cor. i, 2. You will see the same in all Paul's epistles, except that to the Hebrews.

The Holy Ghost is worshipped, as a Divine Person, equally with the Father and the Son, in baptism, Matt. xxviii, 19, in the benediction, 2 Cor.

the Father, to the Son, and to the Holy Ghost; and so ascribed as to shew, very clearly, that these three are self-existent Persons in the Godhead. We believe the Father, the Word, and the Holy Ghost are Persons, because they are so represented in the Scriptures. But they are persons in a peculiar and exalted sense; for they eternally exist in the same Divine essence. How do any prove that the Father is a person, self-existent and eternal? Unquestionably it is done by the representation given in the Scriptures. In the same way, we are taught and assured that the Word and the Holy Ghost are as really Persons self-existent and eternal. How then can we believe that the Father is a self-existent Person, without believing that the Word and the Holy Ghost\* are so like-

xiii, 14, and in the salutation, Rev. i, 4, 5. He is also represented as being worthy of equal honor and worship with the Father, and the Son, by all the ascriptions of Divine names, Divine perfections, and Divine works, which are made to him.

"Whatever is ascribed to the other persons, is equally ascribed to him; whatever is intended by the name of the Father and the Son, he is equally concerned in it." OWEN, *on the Spirit*.

"We are said to be baptized into his name," (that is, of the Holy Ghost;) "and no sense can be affixed to these words, that does not include his personality, for they signify our religious owning the Father, Son, and Holy Ghost, in our worship, faith, and obedience: As we own the one, so we own the other, and if we own the Father as a distinct person, so we do the Holy Ghost, for we are alike baptized into their name, equally submitting to their authority, equally taking the profession of their name upon us." OWEN, *on the Spirit*.

wise? Let us, then, not be wise above that which is written: but let us humbly receive as truth, what God has revealed, without thinking that we can find out the Almighty unto perfection.

Objections may be further obviated by considering "that the names, *Father, Word, or Son, and Spirit*, are not intended to describe the manner, in which the three Divine Persons *subsist*, but the manner, in which they *act*; not what they are in themselves, (that is not revealed;) but what they are *to us*, according to the respective offices, which they have been pleased to assume in the redemption of man. And, therefore, though one of the names of office may seem greater than the rest, yet this does not denote that the person, who bears the name is greater than the other persons. The name of the *Father* may seem greater than that of the *Son*, or of the *Spirit*; and Christ speaks of the Father as greater than he; and the Spirit, as well as the Son, is *sent*; but as these are names of *office*, and not of *essence*, they only describe the nature of the office assumed, which may be greater or less; but as to the *essence*, there is neither difference nor inequality."\*

It should also be further considered that the WORD, who is eternal and self-existent, equally with the Father, has been made flesh;† for verily he took not on him the nature of angels; but he took on him the seed of Abraham. And in all things, he was made like unto his brethren:‡

\*BURDER'S *Village Sermons*.

†John i, 14. ‡Heb. ii, 16, 17.



as Moses had said, *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.\**

Jesus Christ is therefore God and man united, two distinct natures, and but one person. He is Immanuel, God with us,† God manifest in the flesh.‡ That can therefore be said of Christ, which can be said of no other person. As to his Divine nature, he is Jehovah,§ the first and the last||| the mighty God, the everlasting Father:¶ but as to his human nature, he is the child born, the son given.\*\* As God, all things were made by him:†† but as man, he was made of a woman:‡‡ As God, he is over all, blessed forever:§§ but as man, he was acquainted with grief, and his soul was exceedingly sorrowful, even unto death.|||| As God, he knew what was in man, he knows all things, and he searches the reins and hearts:¶¶ but as man, he knew not all things, but increased in wisdom. §§§ As God, all which the Father possesses, belongs to him:††† but as man, he had not where to lay his head.‡‡‡ As God, he is the life:¶¶¶ while, as man,

he was put to death; and the same Person, who being in the form of God, thought it not robbery to be equal with God, became obedient unto death, even the death of the cross.\* His Divine nature was in heaven; while his human nature was on earth.† As God, he is, equally with the Father, the blessed and only Potentate, the King of kings, and the Lord of lords:‡ but as man and Mediator, he is the Father's servant, has received a commandment from him, and does those things, which are pleasing in his sight.§ In this assumed character, the spirit is given to him; all fulness dwells in him, for the benefit of his people; all power is given, or all authority is delegated, to him; he is exalted at the Father's right hand, a Prince and a Savior; the Father hath given to him, to have life in himself, and hath given him authority to execute judgment also, *because he is the Son of man.*||

Let all these things, dear brethren, be duly considered, in connexion with the numerous passages, which we have quoted, or to which we have referred;¶

\* Deut. xviii, 15.

† Isai. vii, 14; Matt. i, 23.

‡ 1 Tim. iii, 16. § Zech. ii, 8—11.

|| Rev. i, 11, 17; and ii, 8.

¶ Isai. ix, 6.

\*\* Matt. i, 20, 21; Luke i, 31—35; and iii, 22; Rom. i, 3, 4; Psalm ii, 7; Acts xiii, 33.

†† John i, 3. ‡† Gal. iv, 4.

§§ Rom. ix, 5.

|| Isai. liii, 3; Matt. xxvi, 38.

¶¶ John ii, 24, 25; and xxi, 17; Rev. ii, 23.

§§§ Mark xiii, 32; Luke ii, 52.

††† Col. i, 16; Psalm xxiv, 1; Matt. xi, 27; John xvii, 10.

‡‡ Luke ix, 58.

¶¶¶ John xi, 25; and xiv, 6; 1 John ii, 2; and v, 20.

\* Acts ii, 23; and v, 30; Phil. ii, 6—8.

† John iii, 13.

‡ 1 Tim. vi, 15; Rev. xix, 16.

§ Isai. xlii, 1; and lii, 13; John x, 18; and xii, 49; and xiv, 31; and viii, 29.

|| John iii, 34; Col. i, 19; John i, 16; Matt. xxviii, 18; Eph. i, 20—22; Acts ii, 33; and v, 31; Phil. ii, 9; Heb. ii, 3; and xii, 2; Rev. iii, 21; John v, 26, 27.

¶¶ The reader is requested to take his Bible, and read and compare all these passages, with humble prayer, that the Spirit would lead him into the truth. We are persuaded that every one, who truly seeks Divine knowledge, will readily comply with

and we believe you will find the whole of what is revealed concerning the Father; the Son, and the Holy Ghost to be entirely consistent and harmonious. Were all these things thus considered, many difficulties would be easily removed; and many objections as easily answered.

No similitude can be drawn from men or the works of creation to explain the manner of the Divine existence, one God in three Persons, the Father, the Word, and the Holy Ghost. No similitude should be attempted. "*To whom then will ye liken God? or what likeness will ye compare unto him?*"

Let no lightness of mind, nor flights of fancy be indulged in contemplating or in speaking of this adorable mystery. But let us always view it, with solemn awe, profound reverence, and adoring humility. Let us feel that we are but of yesterday, and, comparatively, know nothing. If any be otherwise minded, let them remember that Christ has said, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

We trust, beloved brethren, that ye will hold fast the faithful word, as ye have been taught, that ye may be able by sound doctrine both to exhort and to convince the gainsayers. Look to yourselves, that we lose not those things, which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God:

this request; and that he will be amply rewarded for his labor. Prov. ii, 1-5; John vii, 17.

he that abideth in the doctrine of Christ, he hath both the Father and the Son.\* *Therefore, brethren, dearly beloved and longed for, our joy and crown, so stand fast in the Lord, dearly beloved.* And "stand by your baptism. *Walk up and down in the name of the Father, Son, and Holy Ghost, that name of God, that was called upon you.* If you either tremble at, or trifle with the doctrine of the Trinity, the very badge of your Christianity is gone. This is the main, the adequate, the original sense of baptism."†

We would close this address in the words of the Rev. Thomas Scott, who, to use his own language, "was once an Anti-trinitarian, and on the point of leaving the Church of England, from objections to her doctrine and worship in *this respect*: but the study of the Scriptures totally changed his judgment," so that he thus expressed himself, in an essay on this subject: "But while we deem the rejection of this doctrine a virtual renunciation of Christian baptism, a dissent from the apostolical benediction, and a substitution of another object of worship in the place of the God of the Bible; and while we lament the rapid progress of this destructive heresy, which often proves a forerunner to prepare the way for a more avowed apostasy: we must also observe, that it is almost equally to be lamented, that so few who profess the doctrine seem to understand its real nature and tendency, or to experience its sanctifying efficacy on their hearts. Alas! what will it avail any man to have main-

\*2 John, verses 8, 9. †BRADBURY.



tained, or even triumphantly contended for, this fundamental truth, if he continue the devotee of ambition, avarice, or any other vile affection? Of what use is it to shew the distinct offices of the Father, the Son, and the Holy Spirit, in the work of our salvation; unless we, as lost sinners, depend on the everlasting love and free mercy of the Father; on the merits and mediation of the incarnate Son; and on the sanctifying grace of the Holy Spirit? No outward administration of baptism can profit those, who are not made, by *the true baptism*, the spiritual worshippers and servants of *the Father*,

*the Son, and the Holy Ghost.* Nor can the pronunciation of the Apostle's benediction save any man, who does not partake of the blessings pronounced, in the inward experience of his own soul."

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. AMEN.

Passed unanimously, in the General Association, and signed in their behalf; at Dunbarton, September 19, 1811.

PEARSON THURSTON, *Moderator.*

JOHN H. CHURCH, } *Scribes.*  
JOHN SMITH, }

## MISCELLANEOUS.

### *For the Panoplist.*

A LETTER FROM A PROFESSOR OF RELIGION TO A CHRISTIAN BROTHER, WHO WAS IN DANGER OF HABITUAL DRUNKENNESS.

*Mr. Editor,*

SHOULD the following letter be inserted in your pages, it will probably fall into the hands of some persons, who are guilty of excess in the use of intoxicating liquors. Let every individual, who belongs to this class of sinners, pause, and look at the consequences. Let him go to the grave's mouth, and cast his eyes forward into the eternal world. Soon will he be summoned thither. Let him not say to reproofs, warnings, and intreaties, *Go your way for this time.* This may be the only time. To-morrow may be too late.

VOL. IV. *New Series.*

The reader, who thinks the admonition not applicable to himself, should feel the force of the Apostolical caution; *Let him that thinketh he standeth take heed lest he fall.*

The excessive use of ardent spirits has become so common in our country, and is followed by such distressing effects, that every prudent measure should be adopted to prevent it. Among the exertions which we ought to make for this purpose, we are not to omit giving *line upon line and precept upon precept*, and imploring the Divine blessing to accompany every endeavor. Nor should we be discouraged, if our efforts are not followed by immediate and perceptible benefits.

ALPHA.

*My Christian Brother,*

To administer reproof and admonition is always a delicate and

frequently a difficult, task; but it is one which duty requires to be performed. My duty, in the present case, is so plain, that I dare not neglect it. I appeal to all our past intercourse for evidence of my sincerity; and I think you will readily allow, that solicitude for your welfare, and for the honor of religion, is that alone which prompts me to address you, at this time, on a subject very interesting to you, and to the church of which you are a member.

You must be sensible, my brother, that for some time past you have indulged to excess in the use of ardent spirits. You have often received intimations on the subject, which could not be mistaken; and you have been informed of the opinion of your friends respecting your conduct in this particular. I state these facts, at the commencement of this letter, as they furnish an apology for what might otherwise be deemed harshness or severity. Since I am unable to avail myself of the palliating circumstance, that you are sinning ignorantly, I am urged by every motive of friendship and Christian fidelity to speak with the utmost plainness and earnestness. As I am engaged in an attempt to warn you against a practice, which you began, and have hitherto continued, regardless of the dictates of a well-informed conscience, and the reflections of a vigorous mind, it is necessary that I place before you, without reserve, those solemn considerations which so naturally present themselves, in view of your case.

Reflect then, I intreat you, on the fact, that you are generally known to be fast going to ruin

by the downward road of intemperance. Do not flatter yourself, that your *crime* can be concealed; (you must allow me to use the disgraceful word *crime*, as well as the awful word *sin*;) do not suppose, that the world, eagle-eyed as it is to espy faults, can be ignorant of your character in this respect. Intemperate persons are peculiarly apt to imagine, that their failing, as they call it, is known only to themselves; whereas it is in fact often known to the world before the transgressor himself suspects the nature and magnitude of the danger. Of all disgraceful actions drunkenness is one of the first to discover itself. You are, therefore, to consider it as a fact, that your friends view your increasing intemperance with regret and alarm; your neighbors are apprized of it, and regard your blindness and folly with astonishment; and it will not be long ere the finger of scorn will be pointed at you by your enemies. The different emotions excited in the minds of different persons, by your melancholy prospects, can be easily imagined by yourself; I may therefore be spared the pain of stating them at large, and proceed to suggest several other considerations.

Permit me now to direct your attention to some of the miserable consequences of intemperance. Those which I shall mention are inevitable, unless a reformation prevent them; and as such they cannot but strike your mind with force.

The excessive use of ardent spirits impairs the intellect. Enervating, by a gradual but certain and fatal progress, all the mental faculties, it finally des-



*troys the mind.* Look at any habitual drunkard, and you will observe languor instead of sprightliness, imbecility instead of strength, confusion and error instead of clearness and decision. The mind discovers, in all its operations, that it has passed through a distressing and enfeebling process, till it is but the ruin of what it once was. What a sad sight is it, to behold a sound mind gradually sinking into a state of idiocy, through the influence of a debasing vice.

Nor is the injury confined to the intellect. The moral faculties are likewise impaired, and some of them destroyed. The conscience is seared, the sympathetic and social feelings blunted, all sense of shame and duty banished, the fear of God and reverence for his character withdrawn. In a word, drunkenness persisted in, impairs or destroys every moral faculty, and drives from their residence in the human breast the whole family of the social virtues. What has now become of the man? He has lost the natural amiableness of his character, and all his capacities of usefulness; and he remains a self-debased, self-destroyed creature. It is not a matter of surprise that his company is shunned, naturally as the contempt, and justly as the pity, of men rest upon him.

But, my brother, how lamentable must be the result of your conduct as respects your family. You are blessed with a tender and affectionate partner, who is anxious for your respectability and usefulness, and who is devoted to your peace and comfort. By continuing your present

course, you will violate your marriage vow, and break her heart. I am not insensible of your kindness in general; but when disguised by liquor you are utterly disqualified to perform the duties of a husband. And I have lately noticed, that in your lucid intervals you are less affectionate and attentive than formerly. Can it be that this alteration is occasioned by her faithful admonition, or by her silent, though expressive, disapprobation? Is it then unkind in her to disapprove? Try your feelings by the following question. That your conscience may remain undisturbed, would you wish her to drink with you, and thus thicken the gloom, and increase the horrors which surround you? Let God have the praise, she resists, she abhors the vice, she stands firm in virtue; but, oh her bleeding heart! how many barbed arrows have you planted there. She mourns, that the companion of her youth is losing his respectable standing in society, that he is in danger of impairing his mental faculties, that he is giving up his title to the reverence of his children. Knowing that there is but one source whence relief can be derived, she has besieged the throne of grace in your behalf, and besought a merciful God to retrieve you from wretchedness here, and to save you from destruction hereafter. With what emphasis has she petitioned for patience and submission under her trials, if it should not please God to bring them to a speedy termination.

Again: have you forgotten that you have children? Can they no more receive counsel from

your lips, and be guided by your example into the paths of truth? How can they feel that love and reverence which children should render to a father, when they see their father transgressing the laws of God, and exposing himself to the scorn of the world. Indeed, severe and lasting is the wound which you are inflicting upon your children; those children who are the precious gifts of God to you, and whom you are bound by every motive of love and duty to protect, and educate. You are forming their characters under most unfavorable circumstances. At a tender age, they are surrounded by peculiar embarrassments. Should you continue to yield to temptation, the company which you will soon prefer will be very different from that of the wise and good, which you would have otherwise uninterruptedly enjoyed. Your children will, therefore, be brought up with different examples before their eyes, with different associations, and very different prospects, from those to which they were born. Whether they remain at home, or mix with their companions, a variety of objects brings your conduct to their minds with most distressing anticipations. When they see a confirmed sot, they tremble at the reflection that such may yet be their unhappy father's condition. When they see children enjoying the blessing of parental instruction, they shrink from the thought that their father will soon, unless reformed, be unfitted to discharge the same kind offices to them.

You will consider, that all evil examples are contagious, and

you may well fear lest some of your own family should be corrupted by yourself, and induced to wander in your sinful steps.

But, my brother, there is another consideration, which I hope you cannot disregard. You are a professing Christian. You have taken the vows of God upon you, and declared to the world, that you have chosen Christ for your portion. How solemn are your engagements to conduct as becomes a disciple of Jesus. Your vows are recorded in heaven. Are they forgotten by you? How can you be guilty of the sin of drunkenness when you read, *Nor thieves, nor revilers, nor covetous, nor extortioners, nor DRUNKARDS, shall inherit the kingdom of God.* Are you not, then, voluntarily excluding yourself from the kingdom of heaven, and practically declaring, that, if a choice must be made, you prefer your cups to the Savior? Foolish, mad choice! Is it possible that any rational being can deliberately make it? Will you part with the hope of eternal happiness for the sake of gratifying for a few days a beastly appetite. Your intemperance, continued and unrepented of, will plant thorns in your dying pillow, and shroud the dark valley with indescribable horrors. Unless you obtain grace to reform *immediately*, your case is perilous in the extreme. Your foundation is the sand, and every passing surge is washing it away. Your present course is daily furnishing evidence of your hypocrisy. Ah, my brother, what an awful thing is it to live a hypocrite, to die a hypocrite, and to take up an eternal abode with hypocrites and unbelievers. But



I forbear. It is too distressing to suppose that you will continue unaltered in your present course. I had much rather foster the hope that you will be reclaimed, that you will hearken to the voice of conscience, and the voice of God. May I not hope that this letter will excite your fears, and lead you to ponder the subject, and weigh the consequences which have been described. Would you but awake to a just sense of your state, and take seasonable warning, a sinking reputation might still be redeemed, and the friendship of the wise and virtuous secured. To your family how happy such a change, how happy to yourself.

Listen, I beseech you, to the decision of reason, to every argument which concerns your present or your future happiness, to the claims of your family, and to the authority of your Savior and your Judge. As you look around you, victims of intemperance present themselves to view, and speak a terrific warning to all who are following in their steps. Ruined health, ruined character, wasted estates, and bloated visages, utter a language which cannot be misunderstood. As you look forward, the grave, and the awful realities beyond it, in a voice of thunder urge you to forbear. God grant you may profit by the warning.

You well know, my brother, that I should rejoice most heartily in your restoration to your former state of freedom from this temptation and sin. If I have used severe expressions the necessity of the case must be my apology. I would gladly reprove

you in meekness and fear, considering myself, lest I also be tempted; and praying that God may have mercy upon us, and lead us in the way of salvation, for Christ's sake.

I remain your aggrieved,  
though affectionate, brother,

\*\*\* \*\*

---

#### FOREIGN MISSIONS.

To the Editor of the Panoplist.

Sir,

*If you should think the following hints worth publishing, it will gratify, and if otherwise, it will give no offence to,*

A SUBSCRIBER.

As the attention of the Christian world is, at the present time, peculiarly directed to the great and glorious object of dispensing the Gospel to the heathen; and as none can hear without a preacher, nor can any man preach except he be sent; it is the duty of all who have named the name of Jesus to do with their might *whatever their hands find to do*, in relation to this important business. Whenever faithful men can be found, who are willing and qualified to discharge the arduous trust of preaching Jesus Christ and him crucified to those who are in darkness, and in the region and shadow of death, they should be immediately furnished with all the means necessary to the prosecution of their benevolent design.

Let every Christian who has money, or talents, or influence, exert himself, according to his ability, in this glorious work. Let each one remember, that where much cannot be given a

little will be acceptable. The duty is according to what a man hath, and not according to what he hath not. Every *real disciple* of the Lord has at least a *little* faith; and this faith must be brought into exercise, and exhibit itself both by earnest prayer and beneficent action. The prayers of the friends of Zion are powerful; but they should be attended by corresponding actions: otherwise where is the proof of sincerity? It is a part of the daily prayer of Christians, that the Gospel may be sent among the heathen, and prevail through the world. Let all who are in the habit of making petitions of this import examine the various plans which are now in operation for translating the Scriptures into the languages of the East, and preaching the great salvation to myriads of idolaters. And, if conscience should so decide, let a certain annual sum be set apart from the income of each individual, and devoted to this object.

Friends of religion, I ask your serious attention. If we have no means of giving money, let us retrench our expenses till the means shall be furnished. I would direct your thoughts to a particular source of expense; viz. the use of wine and ardent spirits. There are comparatively few cases in which these articles are of any serious benefit, and many in which they are hurtful; and those who use them aright are in danger of contracting pernicious habits. Therefore let us estimate the probable expense of a year's stock of wine and spirits; which, we may suppose, will not be less than ten dollars to a man, calculating for a temperate use. Let this sum be paid where most

needed, for missionary purposes; and we shall see a fund arise, which, with a blessing, will be a mean of building up the Church of Christ in both hemispheres. We, in the mean time, shall lose nothing; but rather be gainers. Neither health, nor reputation, nor usefulness will suffer by the change: and at the end of the year, instead of debiting *Profit* and *Loss* with 10, 20, or 30 dollars paid for wine and spirits, will it not be pleasant to reflect, that the new account of *Self-denial* is charged, (or credited if you please,) with the like sum? And perhaps this very sum may have been the means of enabling some heathen to read in his *own tongue the wonderful works of God*.

P. S. You will find enclosed ten dollars, being the *first fruits* of the resolution above suggested by the writer of this article. Let it be applied to Foreign Missions.

---

#### ON THE SALARIES OF MINISTERS.

For the Panoplist.

THE writer of the following paragraphs has for some time had it in contemplation to offer a few thoughts on the subject of the pecuniary support, which is afforded to ministers of the Gospel in this country. Before he proceeds, he would premise, that he is neither a minister himself, nor has he any near relative in that sacred profession; nor is he in any way interested in this subject, except as a member of civil society and a professor of the Christian religion.

Should it be asked, What general rule can be adopted as to



the extent of the salaries of ministers? the answer is, Ministers should be supported in that manner, which the experience of the Christian church has shewn to be most favorable to their usefulness. If this answer is thought to be too general and indefinite, it can easily be explained at large. A careful review of the history of the Christian church will evince, unless I am mistaken, that the pastoral office has been most faithfully and usefully discharged, when the ministers of the sanctuary have received such a support as would enable them, by the aid of the strictest economy, to possess the advantages stated in the following particulars:

1. To live in such a style with respect to house, food, clothing, and furniture, as will be generally thought decent and comfortable.

2. To give some money in charity, without entrenching upon the immediate supplies of the family.

3. To take occasional journies for health, and other purposes.

4. To educate their daughters reputably, and their sons liberally.

5. To procure such books as are necessary, in order to a useful prosecution of their professional studies.

The first article may seem very indefinite; and, if applied at once to all the different circumstances of mankind, it is so: but if we fix our eyes upon any particular spot, at a given period, we shall easily determine what is decent and comfortable. Though the standard of what is decent may be very different in a great city from what it is in a country

village, yet there is in both places a limit, below which decency and comfort cannot exist; as there is also another limit, above which mere decency gives place to luxury and splendor. Between these limits, a clergyman and his family ought invariably to be found. This is not insisted on for the sake of the minister merely; but principally for the good of his people: though it may be easily proved, that the good of the minister and that of his people, are always promoted by the same means. It is undoubtedly of great advantage to a minister to receive the respect of all his acquaintance; his labors will be much more likely to be useful in that case, than on any other supposition. And it greatly conciliates the respect of mankind to make a respectable appearance. It is questionable whether any man, however sacred his profession, and however eminent his talents and virtues, will be able to command the respect of his acquaintance indiscriminately, if he is mean and sordid in his appearance. He may be justly estimated by a few who know him well; but the great body of those who meet with him will feel at liberty to despise him. There ought to be nothing in the *appearance* of a Christian minister, which shall naturally give rise to contempt, even in the minds of worldly men; for of worldly men a great part of his audience, and of the people of his charge, will be composed. And surely no unnecessary prejudice ought to be ever excited against the preacher of Divine truth. A minister mingles with his people for many most important purposes, in

addition to his public and solemn services as a preacher. He is a comforter of the afflicted, a visitor of the sick, a peacemaker, and a partaker with his people in all the great occasions of joy and sorrow. It is almost impossible, that any man should maintain a proper dignity in all these circumstances, if his appearance denotes extreme poverty.

The same reasons which require decency in the dress and appearance of a minister, require it also in his family. A minister's family is peculiarly exposed to the inspection and observation of the parish; and on this account, as well as on every other, it should be the residence of neatness, decency, and virtue. But it is unreasonable to demand this respectable appearance, unless the means of supporting it are afforded. On this point, indeed, it is presumed that very few persons will disagree to the preceding observations. Nearly all the members of our regular religious societies would disdain the imputation of wishing to keep their ministers in a state of poverty; though they might not judge correctly with respect to the sum necessary to preserve from poverty.

As to the second particular, that of giving money in charity, it appears to me of the utmost importance that a minister of the Gospel should be able to perform this duty habitually. A beneficent use of property is a duty of perpetual and universal obligation; and ministers should be patterns of this as well as of every other virtue. It has always given me pain to see a clergyman withhold his hand from giving. If absolutely oblig-

ed to refrain from every disposition of money in charity, his salary is too small; if obliged by his own feelings only, (which I would be loath to imagine,) his heart is too small. In either case, there is wrong somewhere. It is understood, of course, that the occasion of charity is a proper one, and the object deserving. The great and good Richard Baxter, that most eminent example of pastoral fidelity, made it a constant practice to dispense small sums of money in charity; and he found it greatly promotive of his ministerial usefulness. Many other eminent ministers have resembled him in this part of his conduct, and with similar effects. Every faithful preacher has much to say on the subject of disinterestedness, love to the brethren, and universal benevolence. His people like to see these virtues exhibited as well as inculcated; and it is proper they should.

Some ministers who have feeble health, and many parochial duties, find it extremely useful to travel occasionally into distant parts of the country; and yet they cannot do it without great embarrassment on account of the narrowness of their circumstances. There are many reasons why they should be gratified in this matter, beside that which arises from their health. Travelling enlarges the mind, affords an opportunity of more extensive intercourse with men, removes local prejudices, promotes a brotherly feeling between ministers, and strengthens the bonds of Christian affection. In this way, pastors of churches gain a more intimate acquaintance with the state of the Church in re-



mote places than would otherwise be practicable, an acquaintance which tends to animate their zeal, and invigorate their exertions.

It is an advantage to the community, that clergymen should be able to give their sons a liberal education; because clergymen are usually among the most virtuous men, and therefore are very apt to imbue the tender minds of their children with such principles as tend to make men useful and virtuous. In those countries where Christianity has had the most salutary influence, a very large proportion of the upright magistrates, the able statesmen, and the distinguished proficient in the sciences and the learned professions, have been the sons of clergymen. It is undoubtedly great blessing to any country to possess many persons of enlarged views, and liberal education, especially if they have been brought up in an exemplary and religious manner from their earliest years.

As to the libraries of ministers, it is notorious that the great body of our clergy are not able to procure such books as are useful, and even absolutely necessary, to a judicious prosecution of their studies. This is a very serious evil, though it is one of which our churches seem to be very little aware. Whether any adequate remedy will be applied time will determine. It is the duty of every liberal-minded man to use his influence towards enabling ministers to procure suitable libraries. The present is a time when scriptural learning is peculiarly necessary; and, whatever may be said by ignor-

ant enthusiasts against the utility of study the great body of Christians in this country are not afraid that learning will injure men of real piety. Whether they have not reason to fear, that the best of causes will suffer because its defenders want the means of mental improvement, is another inquiry.

There are at present in New-England a great number of young clergymen, who have an earnest desire to procure such books as are calculated to assist them in their profession; and who are yet scarcely able to spare a single dollar for that purpose. Thus their best years are spent without the means of acquiring knowledge, till the vigor of their minds abates, and they are obliged to sit down contented, though ignorant of almost every thing in their profession, except what may be learned from their English Bibles. Let me not be thought to speak disrespectfully of our common version of the Bible, when I say, that every well instructed minister of the Gospel will go higher than any translation. He will endeavor to become well acquainted with the original word of God, especially with the Greek of the New Testament. And though he will not bring his lexicons into the pulpit with him, nor make any formal parade of learning, he will yet endeavor to impress upon his own mind the genuine meaning of the Sacred Oracles, and to deliver that meaning as the message of God to his people. Undoubtedly a man may preach the truth, in the main, though he were never to see any book but the common Bible; but he can-

not be all that to his people which a teacher of Christianity ought to be.

Our ancestors, the first settlers of New England, are in no part of their character more worthy of imitation, than with respect to the support which they rendered to the clergy. Though the manners of the age were simple, and the style of living cheap, compared with the style and manners of the present day, yet as the country was poor and the congregations small, the sacrifices made by the laity for the support of the clergy were very great compared with what they now are. And it was in consequence of these very sacrifices, as can be easily and satisfactorily shewn, that the American colonies were blessed and prospered in a manner utterly unparalleled in the history of the world. The clergy were a very learned, dignified, and respectable, as well as pious, class of men. They were, beyond all question, much superior to the clergy of the present day in many branches of theological learning. A single fact will prove the assertion. It is stated on good authority, that no longer ago than the middle of the last century, it was common for ministers to read in English, from their Hebrew Bibles, to their families at morning prayers. There is abundant proof, that in their public ministrations, they had a constant regard to the *original Scriptures*; and that they sought the true meaning by a laborious collation of similar passages; and yet there are those who talk as if Biblical criticism were a new thing in the world! The libraries of the for-

mer clergy of New England were extensive and valuable, containing many works which are not yet obsolete, and probably never will be.

The foregoing observations are designed to shew the advantages which the community derives, from affording an adequate support to the clergy. But I am ready to guard, on the other hand, against making the sacred profession a lucrative employment. Whenever this has been done, the effects have been lamentable. The ambitious, and the worldly-minded, have been induced to enter the ministry from motives of aggrandizement, and a desire of splendor. No clergyman should have such a salary as will enable him to live a luxurious life. Further, every clergyman should feel obliged to exercise a strict economy; though with that economy he should be able to accomplish the purposes above specified, and to provide something against sickness, and, if practicable, something for his widow in case of his own death.

I am unwilling to conclude this communication without referring to an intolerable grievance which exists in many parishes; and that is, a failure to fulfil the engagements made with their pastors. A person must have been pretty fully established in the doctrine of human depravity, before he could believe, that a parish, full of professing Christians, would, without any necessity, without any excuse, without any apology, neglect to fulfil a contract solemnly made with their pastor; a contract, the violation of which



endangers the sustenance of his family, fills his mind with unlooked for anxiety, steals away his courage and resolution, and immediately impairs his usefulness. Yet, many have been the instances in which such contracts have been thus wickedly violated; and parishes have not been ashamed to do that in their public capacity, which, if done by an individual, would brand his character with the stigma of gross fraud. The history of some young men who enter into the ministry is briefly as follows: A candidate preaches on probation; an offer of settlement is made him on a salary of a few hundred dollars; he accepts the offer, and, though the salary is small, he hopes, by close calculation and strict economy, to live on his income. He marries, perhaps, and regards himself as happily settled for life. But what is his surprise, when, at the end of the first year, half his salary is unpaid. He hopes for the best, however, and proceeds in the course of his duty. At the end of the second year a quarter of the first year's salary remains, and half that of the second; and thus it proceeds. In the meantime, his expenses have surpassed his calculations, and he finds it difficult enough to keep himself within his stipulated income. His family must be fed and clothed; his friends and brethren must be decently entertained. He of course runs in

debt; though he abhors a state of debt, as a state of miserable servitude. He complains to his people; they attend very sluggishly to his case; his creditors press their demands; he complains louder; and by this time some of his people begin to exclaim against him as a hireling, to impeach all his motives, and to hunt up accusations against his character. He finds that a dissolution of the connexion must take place, and brings it about, on as good terms as he can; and begins life anew, poor, disappointed, and discouraged. This is no fiction. The man who can witness such a course of proceedings unmoved is a Stoic indeed; and those who are the causes of such unmerited sufferings must be as unfeeling as barbarians, to say nothing of their Christian profession. I would not intimate that our parishes are *generally* culpable in this matter of not fulfilling their contracts; but the instances are sufficiently numerous to demand public reprobation. Let those, who are to blame in this respect, consider that God is the declared enemy of oppression and injustice, and that all who are unjust towards faithful ministers have reason to fear lest they should be visited with a *famine of the word of the Lord*, one of the most tremendous judgments which can light upon any people.

A. B.

## RELIGIOUS INTELLIGENCE.

*As our limits will not allow us to give at full length all the interesting religious intelligence, which is detailed in foreign Magazines, we shall endeavor to furnish our readers with the most valuable accounts of this kind, in a regular abstract.*

ED. PAN.

*The Society for Promoting Christian Knowledge*, which has been in operation more than a century, published the report for 1809, at the commencement of the present year. The number of subscribing members to this institution was 3,560 in January last; of whom 475 had been added in the two preceding years. The number of schools under the direction of the Society is 116, containing about 5,000 children. The number of Bibles sent to the subscribers during the year 1809, is

	8,760
New Testaments and Psalters	12,540
Common Prayers	19,060
Other bound books	19,440
Tracts	120,236

Besides these, the Society distributed in various other channels,

Bibles	773
New Testaments and Psalters	2,629
Common Prayers	76
Other bound books	424
Tracts	6,114

The Society have published an edition of 20,000 copies of the Welsh Scriptures, with the Common Prayers and Singing Psalms. These they distribute in calf binding, at less than half price, to any of the inhabitants of Wales. They have also printed, and distributed in the Isle of Man, 5,000 copies of the Common Prayer in the Manks language.

The expenditure of the Society during eleven months and a half before March 29, 1810, was about 71,000 dollars.

The correspondence received from the Society's missions in India is encouraging. There were, according to the last accounts, about 200 communicants at Pullicat, 100 at Cuddalore, 250 at Tanjore, and 1,050 at Tranquebar. How many there were at the other missionary stations, does not appear. Sattianaden, the native preacher, was grown aged and infirm, so that the missionaries thought

of ordaining two or three of the fittest catechists to administer to the southern congregations.

The Rev. Messrs. Kolhoff and Horst, the missionaries at Tanjore, speak of a Brahmin, of whose conversion to Christianity they had good hopes.

The congregation at Tranquebar had been increased by 64 children born of Christian parents, and 14 adults who had quitted heathenism, and accepted the saving Gospel of Christ; among these was a Mahrattian Brahmin, who spoke the Telinga language, and who had become, not only a theoretical, but a real and practical Christian.

The poor native Christians at St. Thomas's Mount have a small weekly collection for their poorer brethren at Pullicat.

Several members of the congregation at Buddaloor are zealous to act according to their Christian engagements. Here Mr. Swartz was once robbed. There was not a single Christian then, at this place; now there are a great number.

*The Bristol Auxiliary Bible Society*, held its first anniversary on the 7th of Feb. last. The report of the Committee evinced the high degree of zeal and activity which they and the officers of the Society had employed in conducting its affairs, as well as the great liberality of the inhabitants of Bristol and the vicinity, in the support they have given to it.

*The Edinburgh Bible Society* have remitted 444 dollars to the Evangelical Society at Stockholm, to be employed in diffusing the sacred Scriptures among the poor of Sweden. The latter Society have printed 11,000 copies of the New Testament, all which and many thousand more, are engaged for immediate distribution.



## TRANSLATIONS OF THE BIBLE.

*We readily comply with the request to insert the following article.*

Ed. Pan.

Boston, Oct. 31, 1811.

TO ALL WHO FEEL AN INTEREST  
IN THE TRANSLATIONS OF THE  
SCRIPTURES INTO THE LANGUAGES  
OF THE EAST,

THE following statement is respectfully submitted by the subscriber; who would also observe, that he, in company with Mr LAWSON, from England, (who is a proficient in the beautiful and important art of engraving on wood,) is now in this country, waiting for conveyance, to join the Missionaries in India; and should any contributions be made in aid of the translations, by individuals, Societies, or Congregations in the United States, such contributions may be forwarded to ROBERT RALSTON, Esq. of Philadelphia; or to any of the gentlemen, whose names are subjoined, which will be carefully transmitted by them, through the Missionaries, when an opportunity offers to sail for that country.

WILLIAM JOHNS,

*Surgeon to the Baptist Mission in India, and Fellow of the Royal College of Surgeons in London.*

It is presumed that the American People are partially acquainted with the number of languages, into which the Missionaries at Serampore, in Bengal, (under the superintendence of the Baptist Society in England,) are translating the Holy Scriptures; but for the sake of those who may not be informed, and to bring again the subject into the view of those who have before liberally aided the design, the following compendium is laid before them.

The translations have been making into Twelve Languages, viz. 1. The Bengalee. 2. The Orissa. 3. The Telinga. 4. The Guzerattee. 5. The Kurnata. 6. The Mahratta. 7. The Hindoostanee. 8. The Seek. 9. The Sungskrit. 10. The Burman. 11. The

Chinese. 12. The Thibet or Bootan. Besides the printing of the Malayala and the Tamul.

These numerous languages are spoken by an immense population, a comparative view of which is here given.

## Languages.

- |                    |   |   |
|--------------------|---|---|
| 1. Sungskrit,      | } | Read over all India.                                  |
| 2. Bengalee,       |   | Spoken by a population equal to that of the U S Amer. |
| 3. Orissa,         | — | Ireland.  |
| 4. Hindoostanee,   | — | France & Italy,                                       |
| 5. Guzerattee,     |   |   |
| 6. Chinese,        | } | Over all China, 300 mills!                            |
| 7. Telinga,        |   | England.  |
| 8. Kurnata,        | — | The same.   |
| 9. Seek, (or Sikh) | — |   |
| 10. Thibet,        | — |   |
| 11. Mahratta,      | — | Great Britain.  |
| 12. Burman,        | — | Burmah, 17 mills.                                     |

All of whom are idolaters! and though more or less civilized, the greater part are the subjects of the most cruel superstitions. To mention one instance only:—"Thirty thousand widows (according to some accounts) are immolated annually on the funeral piles, with the bodies of their deceased husbands."

The present state of the Translations is highly encouraging, and marks the zeal and perseverance of the persons engaged in the work. The Bengalee Bible, in 5 vols. 8vo. has been completed for some time, and has reached even to a third edition. This work was the result of "sixteen years labor." The New Testament and Pentateuch are printed in Sungskrit; the New Testament, and the Old Testament, from Job to Malachi in the Orissa. The New Testament in the Mahratta and in the Hindoostanee, is printed. In the Chinese, the Gospels by Matthew and Mark, are printed off, and the New Testament will shortly be published:—In 1809 the translation had proceeded to the end of Ephesians. The printing in the Burman and also in the Seek, is begun. The Telinga and Kurnata, may be commenced this present year, (1811); the Kurnata and Guzerattee have been

hitherto delayed by circumstances, chiefly of a pecuniary nature.—The translations of all are much further advanced than the printing; and the Missionaries express a hope, that ere long, “All the nations of the East will hear in their own tongues the wonderful works of God.” Besides the above, the Serampore Missionaries are printing the *Malayala*, translated from the celebrated *Syriac* version, under the direction of Mar Dionysius, bishop of the Syrian Christians; and also the *Tamul*, translated by a valuable deceased Missionary from the London Society.

It would be no easy task to fix any precise period for the completion of this great work; but from an estimate made in 1809, by Doctor Carey, some conjecture may be formed. Four years had been assigned by him, in 1807, for the translation of the New Testament, into ten languages; but the labour and expense attending the Chinese (not included in the number) seem to protract that expectation. He adds: “In two years, three of the ten versions have been so completely revised as to be actually printed off, and five more of them were at that time brought to the press.”

The character of these men may be best read in their works. It may however be proper to say, they who know them well, believe them to be translators of ability and fidelity. The testimony of Dr. Buchanan does honour to them and himself:—“Dr. William Carey and Mr. (now Dr.) Joshua Marshman, are men whose names will probably go down to the latest posterity in India, as faithful translators of the Holy Scriptures.”\*

The proficiency of the young men engaged with Dr. Marshman, in the Chinese, two of whom are his sons, one in the 17th, the other in the 16th year, and the third, the youngest son of Dr. Carey, in his 10th year, has attracted the attention of the Right Honorable the Governor General of India, Lord Minto, an extract of whose speech to the College of Fort William is here given:—“Three young men, I may say boys, have not only acquired a ready use of the Chi-

nese language, for the purpose of oral communication, but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties and address—I mean, a very extensive and correct acquaintance with the written language of China. I have read the account of the examination in Chinese, which took place at Serampore, with great interest; and recommend it to the liberal notice of those whom I have the honour to address. I must not omit to recommend the zealous and persevering labors of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark and Luke, throwing open that precious mine, with all its religious and moral treasure, to the largest associated population in the world.”†

An additional testimony may be mentioned: The Asiatic Society and the College of Fort William, united to grant to the Missionaries at Serampore, an annual stipend of £450 sterling, to defray the expense of printing the Sacred Vedas with a translation.

Dr. Carey is the author of *Sungskrit*, *Bengalee*, and *Mahratta Grammars*, and is preparing a *Dictionary of the Sungskrit, Bengalee, and English Languages*, and proposes to publish a collation of *Sungskrit* and *Hebrew roots*.

The excellent Mr. Ward is the author of a work entitled “*Account of Manners, Customs, &c. of the Hindoos*,” with numerous engravings of the Indian costume, a second edition of which is publishing in England. This work is comprised in 4 vols. 4to.

As it respects the advantages which the Baptist Missionaries possess for the important work of publishing the Scriptures in the Eastern languages, we need only mention their local situation, (within 15 miles of Calcutta)—their long residence in India;—their valuable library of critical authors on

\* *Christian Researches*, printed by Armstrong, Boston, p. 240.

† *Coll. Report*.



Scripture ;—a foundery for types of the numerous Eastern characters ;—ingenious natives under their direction, to cut the blocks for printing the Chinese version ;—learned natives retained by them to assist in the different translations ;—printing presses, with every convenience for printing ;—and one of their number, (Mr. Ward, formerly a printer in England,) to superintend the setting up of the types, &c. These advantages stamp an importance on this establishment which can scarcely be surpassed.

The patronage which these Translators have received, is calculated to confirm the public esteem.

1. Many wealthy and philanthropic individuals resident in India, among whom was the late Mr. Grant, who a few months previous to his decease, bequeathed to them 5000 dollars for the translations.

2. The friends of the Holy Scriptures in Scotland, of all denominations, have repeatedly and liberally contributed to this object.

3. The British and foreign Bible Society, that grand and peculiar institution of modern times, has voted annually for 3 years nearly 5000 dols. The New York Bible Society have also aided the design.

4. The American people generally, who, almost unsolicited, furnished about 6000 dols. in the years 1806 & 7 ; a supply mentioned by the Missionaries "with peculiar gratitude."

In taking a view of the expenses already incurred, the mind is affected with a pleasing astonishment at the efforts which have supported the work undertaken by a Society whose funds, at its commencement in 1792, were only £13, 2, 6 sterling, less than sixty dollars !

From 1801 to 1809, the money received from various sources, for the translations expressly, amounted to the sum of 39, 584 dols. 17 cents.—There was expended within the same time 36,443 dollars 72 cents, leaving a balance of rather more than 3000 dollars, which was even at the time, more than absorbed, by the versions in the press, exclusive of types, &c. &c.

Previous to 1809, the Missionaries had not made many drafts on the Society in England, but since that pe-

riod they have drawn considerably, amounting to 21,333 dols. in the last year, as stated in a letter just received by Missionaries now in this country, from the Rev. Dr. Fuller, the venerable Secretary of the Society, who adds, "Notwithstanding collectosin lately made in Scotland, amounting to 5777 dols. we are not able at present to meet our demands, and it may be a year ere we shall be, for our funds are considerably *more than exhausted*."

The manner in which the Scriptures have been received by the natives, will afford satisfaction to the contributors, as it has served to encourage the hearts of the unwearied labourers. So early as 1803, the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah, were finished in Bengalee, and "began to be a good deal read by the Natives." Some came to Serampore from a great distance to inquire about 'the new Shaster.' One was heard to say, "This Shaster will be received by all India, and the Hindoos will become *One Cast*." Another, had carried about with him a Copy of the New Testament, which was nearly worn out by reading. Besides giving away copies to those who apply for them, at the Missionary Settlement, the Missionaries, Native and European, carry them in their tours through the country, and in most places, find the people eager to receive them.

Often is the poor Hindoo seated under the shade of the trees, reading 'this wonderful Book.' A native of talents has been for some time stationed in Orissa, near the famed Temple of Juggernaut, the Moloch of Hindoostan ; the road to which for fifty miles, is strewed with the human bones of self-murdered votaries : here this messenger of peace is frequently seen accosting his idolatrous countrymen, amid the scattered remains of their brethren, and fathers ; presenting them with the word of life, in the very "language of Juggernaut."

A circumstance highly important to the Eastern world, is a step lately taken by the corresponding committee of the British and Foreign Bible Society, of which Messrs. Carey,

Ward, and Marshman, are members. This is the forming a *BIBLIOTHECA BIBLICA* in Calcutta; in which Bibles of all sorts and languages will be placed for sale at low prices. This plan was proposed by Rev. Mr. Brown, an episcopal clergyman, and will, it is hoped, do much towards an extended circulation of the Bible, as it is not unlikely, that individuals may purchase copies, to distribute to the poor, of this and of the neighboring nations.

From the extensive intercourse which subsists between India and Christian nations; from the protection afforded to the Missionaries by the English Government of Bengal; from the success which has attended them; from the high estimation in which they are held by the Christian world; and above all from the importance of the cause itself; may we not anticipate the continued and increasing patronage of the American public. Can we doubt that the friends of the Bible in this Western world will cheerfully come forward a *second time* to aid in giving back 'the lamp of life,' to 4 hundred millions, inhabiting the East, whence we have derived our light, life, and hope of immortality.

The following Ministers whose names are subjoined, fully concur in recommending the above object to the attention and exertions of the Christian public. Contributions raised for this purpose will be committed to their care, and by them will be transmitted according to the design.

- Rev. Dr. Lathrop
- Dr. Griffin,
- Dr. Eliot,
- Dr. Baldwin,
- Mr. Channing,
- Mr. Buckminster,
- Mr. Lowell,
- Mr. Huntington, and
- Mr. Eaton, of Boston.
- Dr. Morse, Charlestown.
- Mr. Collier, do.
- Mr. Bolles, of Salem.

*At a meeting of the Boston Association of ministers, November 11, 1811,*

A vote was *unanimously* passed, recommending it to the members of their Body to make known to their respective congregations, in whatever mode they should think proper, the subject of the *EASTERN TRANSLATIONS*, and to express their readiness to receive and transmit, to the authorized persons, whatever contributions any of their people should be disposed to make.

At a late and numerous attended meeting of the *BOSTON FEMALE SOCIETY*, organized in 1800, with a view to the support of Missionary undertakings; it was

Resolved, unanimously: "That the whole subscriptions of the present year be appropriated to the Translations of the Scriptures, carrying on so extensively and successfully by the missionaries at Serampore, in Bengal."

We would recommend the laudable example of these united Christians, (for the society consists of various denominations,) to others, that according to the ability which God giveth, all might come forward and assist in giving the Holy Scriptures to *four hundred millions* of idolaters!

#### ORDINATIONS.

ORDAINED to the work of the Gospel ministry, in Warren, (N. Y.) on the 26th of Sept. last, the Rev. JOHN BARTLETT. Sermon by the Rev. Shubael Bartlett of East Windsor, (Con.)

At Litchfield, (N. Y.) on the 2d ult. the Rev. SAMUEL T. MILLS. Sermon by the Rev. Samuel Mills of Saybrook, (Con.)

At Salisbury, (Vt.) on the 15th ult. the Rev. RUFUS POMEROY over the Congregational church and society in that place. Sermon by the Rev. Thomas A. Merrill

At Brandon, (Vt.) on the 9th ult. the Rev. JONATHAN D. WINCHESTER, to the work of the Gospel ministry, by a committee of the Rutland Association. Sermon and Charge by the Rev. LEMUEL HAYNES of Rutland.



## NEW WORKS.

Selfish preachers build up Zion with blood; a Sermon delivered at the ordination of the Rev John Truair over the church and congregation at Cambridge (Vt.) Nov. 21, 1810. By the Rev. Holland Weeks, A. M. Pastor of a church in Pittsford, (Vt.) Burlington, (Vt.) Samuel Mills. 1811.

The word of the Lord a burden to wicked men; a Sermon preached Nov. 7, 1810, at the ordination of the Rev. Ralph Robinson, A. B. over the Congregational church at Fairvale in Granville, and the first Congregational church at Hartford, in the state of New York. By the same author. Salem, (N. Y.) Dodd and Rumsey. 1811.

Election the foundation of obedience; a Sermon delivered before the General Convention of Congregational and Presbyterian ministers, at Brookfield, (Vt.) Sept. 5, 1810. By the same author. Randolph, (Vt.) Sereno Wright. 1810.

The nature and influence of conscience: a Sermon preached at the ordination of the Rev. Jonathan Kitchel, at Whitehall, State of New York, March 1, 1810. By the same author. Middlebury, (Vt.) J. D. Huntington. 1810.

A Statistical Account of the towns and parishes in the State of Connecticut. Published by the Connecticut Academy of Arts and Sciences. Vol. 1. No. 1. Containing a Statistical account of the city of New Haven. By Timothy Dwight, President of Yale College. 8vo. pp. 83. New Haven; Walter and Steele. 1811.

Oration delivered before the Pennsylvania State Society of Cincinnati, on the 4th of July, 1811. By Nicholas Biddle, Esq. Published at the request of the Society. Philadelphia; C. A. Conrad and Co.

A Brief Topographical and Statistical Manual of the State of New York. Albany; J. Frary. 1811.

A Discourse delivered at Quincy, Oct. 19, 1811, at the interment of the Hon. Richard Cranch, who died Oct. 16, and of Mrs. Mary Cranch, his wife, who died Oct. 17. By Peter Whitney, A. M. Pastor of the Congregational Society in that town. Boston; J. Eliot, jun.

VOL. IV. *New Series.*

## FIRE AT NEWBURYPORT.

ACCOUNT of donations, from towns, societies, and individuals, in the United States, for the relief of the sufferers by the late Fire in Newburyport.

(Those towns are in Massachusetts, where no name of a State is expressed.)

Andover \$747 44

Abington

Rev. S. Niles's Society 57 00

Rev. Dr. Thomas's Society 35 28

————— 92 28

Arundel

Subscription 135 00

Rev. S. Moody's Society 39 61

Baptist do 15 00

————— 189 61

Ashburnham 31 60

Amesbury 108 85

Augusta (South Parish) 86 89

Amherst 72 00

Athol 38 00

Acton 52 95

Attleborough 60 25

Ashfield 80 25

Atkinson (N. H.) 68 00

Amherst (N. H.) 132 00

Alexandria (Dist. Columbia)

(private donation) 100 00

Ashby 48 75

Barnstable, two Congregational Societies 74 45

Boston 24,528 63

Beverly 1,163 42

Berkley 50 00

Bradford 416 87

Boxford 147 12

Bath 117 00

Burlington 60 00

Brookline 164 00

Barre 35 00

Berwick (including private donations) 210 61

Brighton 243 75

Billerica 105 10

Brookfield

South Parish 100 54

North do 44 71

West do 45 00

————— 190 25

Carried forward \$29,415 07

36

Brought forward	\$29,415 07
Brunswick (Rev. B. Titcomb's Society)	15 00
Bristol (district)	34 76
Bridgewater	
North Parish	47 00
East do	64 00
South do	41 44
West do	42 26
	<hr/> 194 70
Boxborough	15 00
Buxton (Rev. P. Coffin's Society)	16 13
Bridgetown	22 00
Bowdoinham (Methodist Society)	6 00
Brewster	20 42
Bluehill	20 80
Bethlehem (Penn.)	80 00
Burlington (N. J.)	287 08
Bedford (N. H.)	55 00
Baltimore (Maryland)	2,212 21
Charlestown*	1,384 55
Cambridge, Rev. Dr. Holmes' Soc.	235 86
Episcopal do	107 45
Camb. port do	122 50
Priv. donation	50 00
	<hr/> 515 81
Chelsea	67 77
Concord	115 00
Chelmsford	
Con. Society	172 40
Bap. do	5 50
	<hr/> 177 90
Conway	82 67
Carver	16 40
Charlemont	30 50
Carlisle	23 61
Cohasset	84 00
Canterbury (N.H.) viz. Societies of Believers including those in Enfield (Goods)	400 00
Priv. donation	20 00
	<hr/> 420 00
Claremont (N. H.)	77 00
Chester (do)	83 75
Chilmark	14 84
Danvers	587 28
Duxbury	203 00
Carried forward	\$36,278 25

\*Several hundred dollars were subscribed by the inhabitants of Charlestown on the Boston subscription papers, which were reckoned with the Boston donations.

Brought forward	\$36,278 25
Dorchester	517 27
Dedham, Rev. J. Bates' Society	159 66
Rev. J. Chickering's do	56 87
Rev. T. Thacher's do	60 00
Episcopal do	300 14
	<hr/> 576 67
Damariscotta, Catholic Society	170 50
Dighton	37 00
Dana	8 66
Dresden	38 50
Dunbarton (N. H.) Private donation	5 00
Dover do do	20 00
Eastport	662 08
Easthampton	28 00
Elliot	9 56
Easton	45 12
Easton (Penn.)	286 25
Exeter (N. H.)	469 50
Elizabeth Town (N. J.)	72 83
Epping (N. H.)	35 00
Falmouth (Barnstable co.)	47 00
Cong. Soc.	47 00
Soc. Friends	17 00
	<hr/> 64 00
Falmouth (Maine)	
1st Parish	60 00
2d do	77 49
Friends' soc.	34 00
Method. do	29 51
	<hr/> 201 00
Franklin	67 20
Foxborough	36 50
Fayette, Baptist Societies	9 28
Fitchburg	46 50
Framingham	109 00
Fredericksburg (Virg.)	189 25
Gloucester	1,021 09
Gerry	43 00
Grafton	51 00
Granville	26 00
Gray, Cong. society	10 00
Gorham	85 00
Great Barrington	17 50
Gardiner	31 82
Gardner	50 00
Georgetown	60 00
Greene	6 04
Haverhill	1,045 18
Hingham	
1st Parish Rev. J. Richardson's	139 00
2d Rev. N. B. Whitney's	81 10
	<hr/>
Carried forward	\$42,476 46



Brought forward	\$42,476 46
3d Rev. H.	
Colman's	200 00
	<u>420 10</u>
Hamilton	240
Hancock, Society of Believers	50
Hardwick, Rev. W. B.	
Wesson's Soc.	38 00
Hopkinton	60 00
Harvard Cong.	
Soc.	50 69
Baptist do	24 25
	<u>74 94</u>
Hadley	91 50
Harvard, Society of Believers	33
Holliston	40
Hanover (N.H.)	186 75
Officers and Students of	
Dart. College	156 50
	<u>343 25</u>
Hampton (N. H.)	200 00
Hampton Falls (do)	
Cong. Soc.	101 66
Baptist do	88 44
	<u>190 10</u>
Hampstead (do)	150 00
Ipswich	1,041 00
Kennebunk Rev. N.	
H. Hather's Society	504 00
Kensington, (N. H.)	28 75
Kingston Cong.	
Society	105 50
Baptist do.	11 00
	<u>116 50</u>
Lynn, Cong. Soc.	115 00
Friends	175 00
Methodists	110 00
	<u>400 00</u>
Lynnfield	57 38
Lincoln	41 00
Lexington	126 67
Leicester, Cong.	
Society	67 07
do of Friends	40 50
	<u>107 57</u>
Lunenburg	94 50
Lenox	
Presby. Soc.	44 17
Methodist do	6 50
Episcopal do	20 00
	<u>70 67</u>
Lime	32 0
Leominster	115 50
Lyman	26 00
Lancaster	175 00
Lymington	8 50
Leeds	12 25

Carried forward \$47,364 64

Brought forward	\$47,364 64
Lancaster (Penn.)	681 53
Londonderry (N. H.)	307 82
Medford	682 00
Manchester	160 00
Marlborough	140 50
Method. Soc.	11 60
	<u>152 10</u>
Marblehead Rev.	
S. Dana's Society	77 00
Milton	75 76
Medway	70 41
Monson, Cong. Society	21 00
Marshfield	
First Parish	32 50
North precinct	15 00
	<u>47 50</u>
Middleborough Rev J.	
Barker's Soc	16 35
Rev. T. Craft's	
Soc.	22 51
Rev. D. Gur-	
ney's Soc.	14 76
Rev. S. Abbot's	
Soc.	5 00
	<u>58 62</u>
Middleton	47 04
Medfield	43 10
Minot, 1st Cong. Society	9 70
Methuen	19 05
Montague	16 37
Newburyport, Cash sub-	
scription only	14,625 00
Newbury,	
1st Parish	239 23
2d do	46 00
3d do	168 45
Belville	125 00
Byfield	190 78
Priv. donat's.	250 00
	<u>1,019 46</u>
Nantucket, Mutual Fire	
Society.	170 00
Union M. & F.	
Ins. Office,	
Stockholders	
and visitors	664 00
	<u>834 00</u>
New Marlborough, North	
Parish	20 00
Norton	23 70
Northbridge	30 37
Newton	240 00
Northampton	261 00
Norwich	16 00
Northborough	64 42
New Castle	48 35
New Gloucester	34 61

Carried forward \$67,040 55

Brought forward	\$67,040 55	Brought forward	\$88,514 45
New Braintree	109 25	Reading	
North Yarmouth	187 12	1st Parish	34 95
Needham, 1st Parish	40 57	2d do	49 17
North Hampton (N. H.)	50 00	3d do	77 48
Newport (R. I.)	500 00	Baptist Soc.	18 06
New Brunswick (N. J.)	206 32		179 66
Norfolk (Virg.)	401 00	Rowley Rev. J. Braman's	
New York (N. Y.)	1,349 44	Soc.	101 09
Newark (N. J.)	133 50	First Parish	75 82
Oakham	26 35	Priv. don.	15 00
Orange (N. J.)	29 37	Rev T Wil-	
Portland	1,938 42	liams' do	9 53
Pembroke	52 00	Randolph, Cong. Society	201 44
Palmer	16 00	Raynham	88 00
Pittsfield		Royalston	33 00
1st Parish	31 00	Readfield, Rev. R. Low's	53 40
Union Parish	64 37	Society	18 50
Plymouth, Rev. J. Ken-	95 37	Rehoboth, Reverend O.	
dall's Society	113 00	Thompson's	
3d Cong. Soc.	34 00	Society	14 10
	147 00	Priv. donation	
Petersham, private donation	14 00	in cottons	203 47
Portsmouth (N. H.)			217 57
Subscription		Rindge (N. H.)	62 30
collected	1,031 00	Salem	10,011 56
Rev. J. Buck-		Stoughton	55 20
minster's Soc.	137 20	Springfield, one parish	500 45
Priv. donat.	40 00	Salisbury	120 00
	1,208 20	Stockbridge	62 00
Portsmouth (R. I.)	182 00	Shirley,	
Peiham (N. H.)	74 00	Cong. Soc.	76 00
Philadelphia		Society of Be-	
(Penn.)	10,731 66	lievers	30 00
additional			106 00
donation		Stoneham	28 06
from two		Southborough	55 00
Societies		Shelburne	26 00
for promo-		Southampton	49 00
tion of the		Scarborough	104 00
fine arts	410 00	Shrewsbury	54 92
Private		Sandwich	80 00
donations	105 00	Sutton,	
	11,246 66	1st Parish	42 60
Perth Amboy, (N. J.)	134 00	North do	50 00
Providence		1st Bapt. Soc.	26 00
(R. I.)	1,837 00		118 60
Priv. donat.	100 00	South Hadley	89 00
	1,937 00	Sandisfield, 1st Baptist	
Princeton (N. J.)	57 87	Society	11 50
Petersburg (Virg.)	272 75	Sherburne	35 25
Richmond (do)	457 50	Scituate	132 00
Quincy	224 00	Sunderland	30 86
Roxbury		Standish	25 00
2d Parish	100 00	Salisbury (N. H.)	147 00
3d do	284 21	Salem (do)	20 00
	384 21	Sandwich (do) Pri-	
		vate donation	20 00
Carried forward	\$88,514 45	Carried forward	\$101,249 72



Brought forward	\$101 249 72
Southampton (do) do	15 00
Schenectady (N. Y.)	156 48
Topsfield	283 00
Thomaston	88 40
Templeton	75 26
Topsham, Private dona- tion from a lady	6 33
Trenton (N. J.)	247 31
Uxbridge	78 45
Wells 1st Cong. and 1st Baptist Soci- eties	62 70
E. Baptist Soc.	17.00 — 79 70
Waltham	113 37
Weymouth, 1st Parish	55 00
South do	47 50
	102 50
Westford	33 00
Westborough	60 00
Weston, Rev. Dr. Ken- dall's Society	102 00
Worcester, 1st Parish	39 00
2d do	138 00
Priv. donat.	300 00
	527 00
Wareham	39 46
Wenham	119 81
Westfield	45 29
Worthington	30 00
Woburn	144 00
West-Boylston	30 30
Waldoborough	60 61
Wilmington	63 52
Wendell	27 00
Whately	30 50
Warren	77 00
Wrentham	55 56
Carried forward	\$103,940 57

Brought forward	\$ 103,940 57
Winthrop	30 00
Williamsburg	35 89
Walpole (N. H.)	161 07
Windham (do)	38 04
Weathersfield (Ver.)	65 11
West Cambridge Rev. T. Fisk's Society	93 18
Walpole	26 12
York 1st Parish	51 66
Yarmouth	21 50
Wilmington Penn. Rev. Dr. Reed's Society	54 00
Rev. Mr. Hen- derson's Soc.	34 00
	88 00
Total	\$104,551 14

The collections in Connecticut being (as it is understood) incomplete, and the particular sums in each town being unknown; it is thought best not to insert any of the donations from that State at present. A particular account will appear in a future number. The amount received from the State of Connecticut is about six thousand dollars.

Many of the towns included in the foregoing schedule have not yet completed their collections. The remaining sums when received together with any new donations will be noticed in a future number of the Panoplist.

Several small donations in money and provisions from unknown benefactors are omitted.

## OBITUARY.

DIED at Keene, (N. H.) on the 4th of August, Mr. NATHAN BLAKE, aged 99 years and 5 months. He lived 63 years with his first wife.

In Germany, CHARLES FREDERIC, Grand Duke of Baden, aged 83.

In Russia, a man aged 124

In Philadelphia, THOMAS FITZSIMMONS, Esq. aged 73, a native of Ireland, one of the members of the Convention which formed the Constitution of the United States, frequently a representative of Philadelphia in the state and national Legislatures, and late President of

the Chamber of Commerce, and one of the Insurance Companies.

In East Haddam, (Conn.) Dr. THOMAS MOSELY, a distinguished physician, aged 81. He was graduated at Yale College in 1751, and had been President of the Connecticut Medical Society.

In Ohio, HOMER MOORE, Esq. Attorney at law, aged 24. He was graduated at Yale College in 1806.

In Nova Scotia, the Rev. R. VIETS, aged 74. He was a native of Simsbury, (Conn.) and had been a missionary at the place where he died, for 24 years.

At Brentwood, (N. H.) on the 12th ult. the Rev. EBENEZER FLINT, aged 42, minister of the Congregational church in that town.

At Harrison, (N. Y.) about two years ago PETER J. FOLLOW, aged about 120 years. He was a native of Flanders; was at the battle of Ramilies in 1706, retained his senses to his last moments, was never known to have any sickness, and died by a natural decay of the bodily powers. His hearing and memory were remarkably good; and his eye-sight so little impaired

that he could see a pin on the floor at some distance. He could handle his sword very dexterously, and not long before his death would readily take off the snuff of a candle with its point. He had lived 60 years in Harrison, and been supported by the town 26.

At Brookfield, on the 8th inst., the Hon JABEZ UPHAM, Esq. late member of H. R. of the American Congress

At Boston, on the 13th inst. ROBERT TREAT PAINE, Esq. well known by his poetical effusions.

## TO THE PATRONS OF THE PANOPLIST.

Our Subscribers will recollect, that the payment for the current volume becomes due, on the delivery of the present number, according to the terms of subscription. These terms are so very reasonable, that we should hope little need be said to induce a general compliance with them. To each subscriber it must be a matter of very small consequence whether he pays now, or at a future time; but to the publisher, whose expenses on account of the work are necessarily great, it must be a very serious disadvantage not to receive payment according to the terms, as his calculations were made on the supposition of general punctuality. He has a right to expect, therefore, that **ALL OUR SUBSCRIBERS WILL PERFORM THEIR PART OF THE CONTRACT** by remitting the annual payment to himself, or his agents.

The friends of the Panoplist are respectfully informed, that it is very doubtful whether this work will be continued longer than to the close of the current volume, unless the number of punctual and permanent subscribers is very considerably augmented. Those who have so often expressed opinions favorable to the work, and manifested a great reluctance that it should be given up, will bear in mind, that the most effectual, and probably the only method of rendering it permanent, is the extension of its circulation. The suggestion has been repeatedly made to us, that if the fact above-stated were generally known, it would produce a great accession of subscribers; since many who take the work could easily make their friends and neighbors acquainted with it, and would voluntarily exert themselves to extend its patronage. Such has been the result so far as the fact has been known; and whatever the general effect may be, the statement is easily made.

It has been supposed, that the Panoplist has been very profitable to the publishers, and that a regard to gain will alone be sufficient to continue the publication, on the present plan, without any new exertions in its favor. This is altogether a mistake. The original Editors, and all who have since had a share in the editorial department, never anticipated great pecuniary avails from their labors. Whatever profits did accrue, however, were, for a long time, devoted to Missionary purposes. The sums disposed of



in this way were not despicable, and would have been much larger than they were, had punctuality been universal among the subscribers. Several hundred volumes of the early parts of the work are still unpaid for.

Whether the Panoplist is peculiarly lucrative our readers will be able to judge from the following statement. Nine out of ten of the books republished in this country by subscription are put at a price very considerably dearer than that of the Panoplist, if a comparison be made of the quantity of the matter, the style of printing, and the quality of the paper; though, in the cases referred to, the printing is executed with all possible despatch from a printed copy, and dispersed immediately among subscribers; whereas, in our case, original matter is to be procured, corrected, and arranged; the work is protracted through the year; and is attended with the care and risk of transportation every month. Thus there is twelve times as much risk as in common cases; since, if a single number is lost, it destroys a volume.

Should it be said, that from similar publications, particularly from the Connecticut Evangelical Magazine, great profits have been realized for Missionary purposes; the fact is admitted, and various reasons can be alleged to account for it. The great reason was, that a large proportion of the Clergy of New England took upon them the care and risk of procuring subscribers, becoming responsible for the money, distributing the monthly numbers, collecting the payments, and making remittances. This trouble was so great, that it could not be continued, and will probably never be resumed, to the same extent.

While we are addressing the public, we wish it to be distinctly understood, that we neither urge nor invite any man to subscribe, or to continue his subscription, unless he does it out of regard to his own good, that of his family, or that of the public; and, while we solicit an increased patronage for our future labors, we most earnestly disclaim the notion, that subscription is to be considered as a personal obligation conferred on the publisher, or any other individual, who is now, or ever has been, connected with the publication. We make this declaration for three reasons: First; it contains a truth which seems to have been disregarded, as there seems to have been a disposition prevalent in this country to consider all patronage of religious Magazines as conferring great obligations on the Printers, or the Editors. Secondly; it is necessary in order to vindicate from the imputation of selfishness our professions of regard for the public good. Thirdly; we have observed, in our intercourse with mankind, that even express contracts are much less punctually performed, and patronage to any object is much less permanently afforded, when a personal obligation is supposed to be conferred, than when all ground for such a supposition is formally and explicitly taken away.

It is not our intention to insist at large on the utility of this work. The unsolicited opinions of many very competent and disinterested judges are of so favorable a nature, that we cannot per-

mit ourselves to doubt, whether our labors have, in some good degree, answered our professed designs. At the present time, just as the eyes of the Christian public are turned with earnestness towards Eastern Missions, and towards the Translations of the Bible into the languages of Asia, it seems peculiarly desirable, that no mean of conveying information and instruction on the subjects most interesting to the Church of Christ should be neglected.

Lest it should be thought, from the tenor of the foregoing observations, that our subscription-list is decreasing, it is proper to state, that this is not the case, and that it has been increasing for more than a year past. The expenses, however, the risk, and the discouragements, are greater than we had reason to apprehend.

We conclude by reminding subscribers, that those, who do not give written notice of their intention to withdraw their names, will be bound to take the next volume, in case the work shall be continued on the present plan. Such notice must be communicated to the publisher, or his agents, before the first day of May next. New subscribers are requested to forward their names by the same time. The demand for the Minor Panoplist having been greater than was expected at the commencement of this volume, it could not be supplied; but any number of the next volume can be furnished, provided the application be made in season; i. e. by the time above mentioned. An abundant supply of the larger Panoplist is now on hand.

Should any change be made in the manner of conducting or publishing the work, seasonable notice will be given.

## DONATIONS TO FOREIGN MISSIONS.

Nov. 7.	From Miss Eaton's school in Dochester	\$10 95
	From two widows in Dorchester.	1 25
11.	From a subscriber to the Panoplist	10 00
		<hr/> \$22 20

Donations for the aid of Foreign Missions may be transmitted to either of the members of the American Board of Commissioners for Foreign Missions; viz. the Hon. John Treadwell, Esq. Farmington, the Rev. President Dwight, New Haven, Gen. Jedidiah Huntington, New London, the Rev. Calvin Chapin, Wethersfield, (Conn.) the Rev. Dr. Spring and William Bartlet, Esq. Newburyport, the Rev. Dr. Lyman, Hatfield, the Rev. Dr. Morse, Charlestown, and the Rev. Dr. Worcester, Salem; or to Jeremiah Evarts, Esq. the Treasurer, Charlestown. All the particular donations as large as *five dollars* will be published in the Panoplist; smaller ones will not ordinarily be specified; but the aggregate will be mentioned.

## TO CORRESPONDENTS.

ALPHA will excuse us for having altered the form of his communication, and for making such additions and omissions as this alteration of the form required. The original will be delivered according to the author's request.

The author of the piece on *the Power of Religion* will see that we have distinguished that communication by adding the signature L.